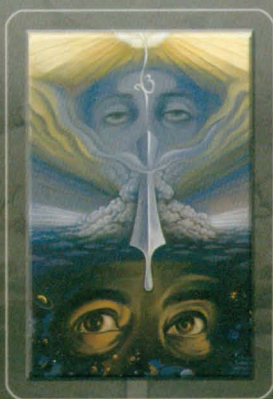


Surindar Singh Kohli



The Sikh Philosophy

SIKH PHILOSOPHY

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By the same author :

Guru Granth Sahib: An Analytical Study, Dictionary of Guru Granth Sahib, Dictionary of Mythological References in Guru Granth Sahib, Yoga of the Sikhs, The Sikh Prayers, Sikhism and Major World Religions, Outlines of Sikh Thought, Sikh Ethics, Life and Ideals of Guru Gobind Singh (based on original sources), Sikh Predictions, Philosophy of Guru Nanak, Travels of Guru Nanak, The Ninth Nanak, Sikhism and Guru Granth Sahib, A History of Punjabi Literature, A Conceptual Encyclopaedia of Guru Granth Sahib, The Sikh and Sikhism, Death and After, Naam, Attributes of God, Ritualism (Karma Kanda), God's Will (Hukm), Ego and Real Sikhism.

THE SIKH PHILOSOPHY

PROF. SURINDAR SINGH KOHLI



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THE SIKH PHILOSOPHY
by
PROF. SURINDAR SINGH KOHLI

© Author

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PREFACE

Sikhism has a distinct religious philosophy of its own. It differs from the fundamentals of the prominent world-religions. This short treatise gives an insight into the metaphysics, ethics, mysticism and cosmology of Sikhism. The student of philosophy can very well appreciate the distinguishing features. At the time of its birth on the Indian soil, Sikhism was hailed as the third active religion, besides Hinduism and Islam. It was called “Nirmal Panth” (Pure religion) and “Tísar Panth” (Third religion). Some scholars made deliberate attempts to prove that it is an offshoot of Hinduism and Islam and even of Christianity.

This monograph has been divided into two parts. The first part throws light on various aspects of Sikh philosophy. The first chapter gives an overall philosophic view of Sikhism. It is followed by the Sikh Concept of Ultimate Reality. Associated with this aspect is the Sikh Theology. Then there is a short exposition of Sikh Ethics, with an emphasis on its three major concepts. Then we have a short essay on Sikh Mysticism. Ethics and Mysticism exhibit ‘Sikhism in practice’. The important aspect of Mysticism is Meditation. An elaboration of this aspect has been given in the next chapter. Finally the Sikh cosmogony, cosmology and the concept of creation have been brought under focus.

The second part of this monograph is devoted to the comparative study of the prevailing contemporary religious systems of Jainism, Buddhism,

Vedānta, Christianity and Islam, based on thoughts concerning them in the Sikh Scripture, *Guru Granth Sahib*. Sikhism shows great respect for other religious systems, when it says, “The world is burning, O Lord, Protect it through any Path, considered suitable by Thee”. But if there is any criticism, it is with regard to meaningless and useless ritualism, formalism and symbolism.

I am confident that the students of Philosophy and Religion will find this short treatise useful for them.

1182, Sector 15-B,
Chandigarh-160015.

Surindar Singh Kohli
1-11-1991

Chapter I

PHILOSOPHY OF SIKHISM

IN A NUTSHELL

The Sikh Philosophy recognises three means of knowledge only viz, perception, inference and scriptural testimony. The perception includes the perception of ordinary persons i.e. the contact of the soul with the sense-organs and objects through mind, the perception of the 'Liberated Souls' e.g. of the Guru and the *True Sikh* and the perception of God Himself. The world, according to Sikhism is not a mere appearance; it is definitely real. Even, with the attainment of the final beatitude, the world remains real. The Guru and the True Sikh perceive everywhere the grandeur of Brahman. God perceives His Creation and enjoys His Sport (*līlā*). The second source of knowledge i.e. inference is based on perceptual knowledge. It includes comparison and presumption as well. The third source of knowledge is *Sabda* or verbal testimony. The testimony may either be sacred or secular.

Adopting the above-mentioned three sources of knowledge, the Sikh Philosophy presents forth the following thoughts about *Brahman*, *Jiva* and *Māyā* :

Brahman is One without a second. His Name is Truth. He is the Creator, devoid of fear and enmity. He is Immortal, Unborn and Self-existent. He is Truth, Consciousness and Bliss. He is Omnipresent, Omnipotent and Omniscient. He is Changeless and Flawless. When He wills to become many, He begins His Sport like a juggler. He creates the universe and bring the matter out of Himself. Before the creation, He is in abstract meditation

(*Sunya Samādhi*) and qualityless (*Nirguna*), but after the creation, He, as *Ishvara*, manifests Himself as treasure-house of qualities (*Saguna*). He is Faultless, Good, Holy, Light, Primal Cause and Essence, beyond our cognizance, pervasive and everlasting.

He is *Purusha* (*Purakh*) who creates the whole universe. There is none other separate eternal entity except God. He is the Creator of *Prakriti* and three *gunas* (qualities) i.e. *rajas*, *tamas* and *satya*. He is *Purusha* distinct from other *Purushas* (*jivas*). He is *Ādi Purakh* (who is from the very beginning), *Sat Purakh* (pervasive and everlasting), *Kartā Purakh* (Creator), *Akāl Purakh* (uninfluenced by Time) and *Niranjan Purakh* (without the influence of *māyā*).

Jiva is a miniature of *Brahman*. It should not be mistaken for *Brahman* Himself. It has its own individuality, but since it comes out of *Brahman*, it carries the qualities of *Brahman*. *Jiva* is immortal. The physical body decays, but *Jiva* continues for ever.

According to *Guru Granth Sahib*, *Prakriti* or *Māyā* is not a separate ultimate reality. It has been created by God. It takes the individual away from God and thus leads him towards transmigration. When the influence of *māyā* vanishes, the *jiva* realises *Brahman*. When *Brahman* comes into contact with *māyā* of three *gunas* (qualities), the process of creation begins. The unconscious matter and the finite selves, which exist in *Brahman* before the creation, join this process by a gracious act of His Will.

The Sikh Gurus are of the view that it is wrong to delimit the Creation of the Lord. Whereas the Lord Himself is without limits, His Creation cannot be considered within limits. There are countless universes and in them there are many species of diverse forms and colours. The *Paurānic* idea of eighty-four lakhs of species is found in *Guru Granth Sahib* or the *Ādi Granth*. There are lakhs and crores of upper and nether regions. "From God arose air, from air water, from water the three worlds, with His light in every self" - (Guru Nanak). The theory of creation propounded by the Sikh Gurus resembles *Brahmparinamavada* of Ramanuja, which presents forth the *Sāṅkhyan* theory of evolution, but emphasises that *Prakriti* is absolutely dependent upon God. Guru Nanak says, "Nobody knows the exact time when the universe was created, except the Creator Himself."

The Truth (*Brahman*) is immanent in the universe. The human body is its repository. The body is not merely a thing like other objects, it is an epitome of the universe. It is a microcosm, whereas the universe is macrocosm. Therefore, whatever exists in the universe, also exists in the body of a human being. This implies that the same energy is in action, both in the human body and the vast cosmos. Therefore, the seeker should not get himself lost in the vastness of the cosmos and concentrate himself on the Truth within his own body.

The Sikh Gurus opposed strongly all the distinctions of caste. They believed in universal brotherhood. According to them, the religious practices and other *Karmas* created ego and this ego could be overcome by the remembrance of the Name of the Lord and the Grace of True Guru. The ethical greatness was considered as a basis for spiritual greatness. The prominence was given to Truth in life, but still greater prominence to the practice of Truth. The active life of a householder was considered the best life and the division of society into *Varnas* and *Ashramas* was rejected. According to Sikh Philosophy, the ethical qualities leading towards the ideal of Spiritual Bliss are the real virtues. They can be put into practice by the people of all castes. With the practice and attainment of the attributes of God, the lowliest of lowly can become Godlike. The concept of God as Love and Grace has often been interpreted by the Western scholars as leading towards Passivism. But in *Guru Granth Sahib*, we find no scope for Passivism. The hand and the mind must be in action for the loftier ideal.

God is Gracious. He preserves everybody, whom He gives life. An individual should have no worry on the physical plane. His efforts are of no avail. He should seek His Grace, which will put him on the path of good actions and inward purity. These efforts on the spiritual plane bring him happiness. Thus the doctrine of *Karma* and Grace are combined. *Guru Granth Sahib*, though holds that the Will of God reigns supreme, it does not deny freedom to individual. The reality of the world forms the basis of Sikh ethics. Though the world is transient, its existence is real.

In the Sikh Scripture, we find the close combination of ethics and theology. The ideal is the realisation of God, but for this purpose, the attainment of godly attributes and the purity of morals is necessary. The

purity of conduct leads us out of the evil influences of ego and *Māyā* and makes the mind pure. When the mind becomes pure, God is realised. The Sikh Scripture lays great emphasis on the society of the 'good' i.e., *Sādh Sangat*. Modesty, tolerance, patience, service, right speech, simplicity, conscientiousness, appreciativeness, truth, justice, friendliness, mercy etc. are some of the qualities to be imbibed by an individual. Besides personal ethics, there is State ethics, which lays emphasis on the relations of an individual and his family with the State. "The reign of that ruler is lasting who follows the democratic ideals" - (Guru Nanak).

The main purpose of the life of an individual is the realisation of the Lord of all creation. This can only be done by the grace of True Guru, who has full knowledge of *Brahman*. In the perception of the Guru, there is nothing except *Brahman*. He is a field of *Dharma*. His benevolence is equal for all. The Guru gives Word or Name to his disciple. By remembering this Name, the wall of illusion is removed. True Guru is an ocean of truth and knowledge. Since the Guru himself is the light of knowledge, his every Word is a light for the world. The first and the foremost duty of a disciple is the remembrance of the Name, which is the holy *Karma*. By repeating the Name of the Lord, all the sins are washed away, all the wishes are fulfilled and the state of final beatitude is obtained, the fear of death or *Yama* melts away.

In order to rise higher on the spiritual planes, one must get himself attuned to the Will of God. The human being acts and desires for worldly pleasures, which end in misery. In fact, God has given us good amount of free will under His Will and those who act according to the Will of God, realise the state of Bliss. Others, who are worldly-wise, undergo births and deaths. The wisdom of an individual is of no use. Everything happens under the Will of God. The attainment of the nectar of Name is the ideal under the Will of God. The individual can act freely for the attainment of this ideal. Therefore, great stress is laid on fortitude, which forms the basis of the Grace of the Lord.

The *Karmas* done under the influence of *māyā* and ego are the cause of transmigration. Without the attainment of the Name of the Lord, the cycle of births and deaths continues. There are innumerable individual selves

taking different physical forms. The words virtue and sin, heaven and hell came in usage after the creation of the world of three *gunas* (qualities). The virtuous go to heaven and the sinners to hell. The Bhakta of the Lord has no desire to go to heaven. He does not fear hell. The true disciple rises above virtue and sin, heaven and hell. He loves the Lord and surrenders himself completely. His ideal is the attainment of the lotus-feet of the Lord. The state of Bliss and joy at the feet of the Lord is inexpressible. He always remembers the Name of the Lord and is attuned to Him. The body is humble without this attunement. It opens the difficult knot of mind and *māyā*. This state of realisation is called *Sehj*. The company of saints and good people is essential for the attainment of this state.

In *Japji* the epitome of *Guru Granth Sahib*, Guru Nanak has mentioned five stages of spiritual development. These stages have been named as *Dharma Khand* (the region of duty), *Giān Khand* (the region of knowledge), *Saram Khand* (the region of effort), *Karam Khand* (the region of Grace) and *Sach Khand* (the region of Truth). Through these regions, the seeker rises from the moral plane to the spiritual plane.

The Sikh Philosophy is not merely metaphysical speculation, but is based on the immediate data of experience. This experience is super-sensuous and transcendental. The philosophy and religion are intermingled. The religious philosophy of the Sikh Gurus is propounded through their songs of love and devotion, which are contained in *Guru Granth Sahib*. This scripture was compiled by the fifth Guru of the Sikhs i.e. Guru Arjan in 1604. It contains the *Word* or the *bānī* of the Guru. The *Word* is the Guru Himself, therefore, Guruship was bestowed on this Holy Book by the tenth and the last Sikh Guru. The constituents of *Guru Granth Sahib* were composed in different periods. Jaidev, the Bengali saint of the twelfth century, is the oldest composer included in this Holy Book. Namdev, the famous Maharashtrian poet, belonged to the fourteenth century. Kabir, the Hindi poet of Gangetic valley flourished in the fifteenth century. Guru Nanak and his successors lived in the sixteenth and seventeenth centuries. Thus we find, that the Sikh Scripture covers a span of six centuries. The selection of the *bānī* was made on the basis of ideology.

The second Sikh Scripture is *Dasam Granth*, which contains the religious

and narrative poetry of the tenth Guru, who elucidated the philosophy of *Guru Granth Sahib* in his religious verses. This Guru founded the Khalsa and brought forward the 'Cult of the Sword'. He symbolised *Ishvara* as All-Steel and *Mahā Kāl*. The Sikh elucidator of *Gurmat Philosophy* was Bhai Gurdas, who lived from the time of Guru Amar Das to that of Guru Hargobind.

Chapter II

THE SIKH CONCEPT OF ULTIMATE REALITY

Guru Nanak, the great preceptor, talked about both the matter and the spirit. He saw around him the sport (*līlā*) of *Prakriti* or Nature and also viewed the *līlā* of the supraphysical energy pervading the whole universe. For him, every *Jiva* has dual personality, one with relation to the matter and the other with relation to the spirit i.e. the physical and the spiritual. But for him the spiritual aspect was the most significant, because the matter changed or dropped in the gradual evolution of the spirit.

An enquiry into the nature of the Ultimate Reality takes us first of all to the study of *Mūl Mantra* or sacred formula. The very first word of this sacred formula i.e. *Ik Oankār* is significant. It conveys the Unity of Brahman and also its two aspects i.e. the Unmanifested (*Nirguna*) and the Manifested (*Saguna*). The text and translation of *Mūl Mantra* is given below :

IK OANKĀR	:	The one Oankār (Unmanifested as well as Manifested Brahman)
SATNĀM	:	His Name is TRUTH
KARTĀ PURAKH	:	A <i>Purusha</i> , who is the Creator
NIRBHAU	:	Without any Fear
NIRVAIR	:	Without any Enmity
AKĀL MÚRAT	:	A Being Whom death cannot assail
AJÚNÍ	:	Unborn
SAIBHANG	:	Self-existent
GURPRASĀD	:	With the Grace of the Guru (Preceptor).

The *Mūl Mantra* given above presents the Nature of the Ultimate Reality in a nutshell.

Brahman (The Ultimate Reality) is True and Pure Being. He was True in the beginning, He was True in the beginning of the ages. He is True in the present and shall be True in future¹. The True Brahman has Created the universe, which is also real like Him. The Guru says, "Thy regions and universes are True. The spheres and material worlds are True. All Thy Works and Thoughts are True. Thy Court and Thy Order are True. Thy Judgement is True. Thy Grace and Sign are True. Lakhs and crores praise Thee. O True Lord, Thy Might is True. The Praises are True. O True King, Thy *Prakriti* is True. They are True who remember the True Lord, saith Nanak. Only those who suffer birth and death are unsound².

Brahman is Immortal and Fearless. He is Unknowable, Infinite, Unapproachable, Beyond the senses, Immortal, Uninfluenced by *Karmas*, Casteless, Unborn, Self-Existent, Without any attachment, illusion, form and colour, above all relations and instincts and Beyond *māyā*³. He is Without any Equal and actually there is none other than Him⁴. All the *Devas* (gods) are His Creation⁵. It is His Light which shines throughout the universe⁶.

Brahman is of the nature of intelligence or pure knowledge. He is pure consciousness. He acts consciously and controls the working of the universe as a conscious power⁷. He is free from all imperfections and is endowed with all the auspicious qualities⁸. He is imperishable and has neither any beginning nor any end. Everything works under His Will⁹. From His fear, the wind blows, the rivers flow, the fire burns, Indra and Death do their duty, the sun and moon move along their orbits¹⁰. He is eternal and changeless¹¹. He is omnipresent, omnipotent and omniscient. He is present everywhere¹². There is no place without Him¹³. The Almighty can make the savage animals and birds eat grass and those who are grasseaters can eat meat according to His Will. He can create cities within seas and can make cities sink in seas. If He Wills, a lowly person can create a kingdom and destroy myriads of enemies. Each loaf of bread, that we eat is received by His Grace¹⁴. Whatever is created by Him is known to Him¹⁵. He is the King of knowledge. He is the triad, subject, object and the mover¹⁶. He is Bliss, True, Good and Beautiful¹⁷. He is free from all differences and

two-fold characteristics cannot belong to Him. The duality is all ignorance¹⁸.

There are innumerable Names of Brahman specifying His powers or qualities¹⁹. He does not take birth. All the gods and incarnations are created by Him, therefore they are not to be considered as Brahman. There is no doubt that the whole creation is the manifestation of Brahman. All that we see or hear is Brahman. This is *Sagun* Brahman but *Brahman* whom we have to dedicate ourselves according to the Guru is *Nirguna* (without any qualities). He has no form and colour; therefore He is without any symbol. He cannot be comprehended by any imagined symbol. He is *Akshara* and Light. He is the Highest Person (*Purusha*). He is compared to a fig tree, whose roots grow upwards and whose branches grow downwards²⁰. The city of Brahman is the body and He lives in the lotus of the heart. All the regions, spheres and worlds are contained in Him. Both unity and diversity are true of Him, because whenever it is His Will, He becomes many and whenever He so desires, He again becomes ONE.

He is the Creator of the world. He is both the material and efficient cause of the world. He is the source of all beings and the universe is His sport. He has placed the sky without any prop. He is the Creator, the Sustainer and the Destroyer. Everything is born from Him and is finally absorbed in Him²¹. The world is a mere sport of Brahman. It is like a theatrical performance being played during the darkness of the night. The Creator and Dispenser acts with a view to the merits and demerits of the individual souls. Before the creation of the world Brahman is *Shunya*. By His Will, the world of *Māyā* or *Qudrat* (Nature) comes into being.

The *Atman* (*Purusha*) or the soul is one with Brahman. The soul is within the Highest Self and the Highest Self is within the soul²². If the soul is known, the Highest Self is also realised just as the soul is related to the body, the Highest Self is related to the universe. Because of its individuality, the soul appears different from Brahman, though it is a part and parcel of Brahman. Both matter and the individual souls are the real constituents of Brahman's nature²³. Whereas the soul is *Purusha*, Brahman is "*Kartā Purakh*", "*Akāl Purakh*", "*Niranjan Purakh*", "*Sat Purakh*" etc. He is the internal ruler of *Purushas*. The individual soul has its limitations and because of these limitations, it cannot fully understand Brahman. The

imperfections of the soul due to its association with mind and intellect are only its own failings; Brahman is Perfect. The soul is saved by meditation on Brahman. The released soul enjoy Supreme Bliss, which is an attribute of Brahman.

Although Brahman is One, He has two aspects, the one without attributes (*Trigunatīta*) or *Nirguna* and the other with attributes or *Sagun*. Guru Nanak Dev has depicted these two aspects of the Lord in his poem entitled *Aarti*, wherein he says, "Thou hast a thousand eyes, but without eyes Thou art, Thou hast a thousand forms, but without any form Thou art, Thou hast a thousand feet, but without any feet Thou art, Thou hast a thousand odours, but without any odour Thou art. This act of Thine hath fascinated me"²⁴. The Lord without any form, colour or lineage is called Higher Brahman (*Para Brahman*), but His other aspect of name, form and colour is known as Lower Brahman or *Ishvara*. In one of his hymns, Guru Nanak Dev has addressed *Ishvara* thus : "Thine eyes are radiant and teeth exquisite, Thy nose is stately and hair long. Thy body is golden"²⁵. This description is metaphorical, conveying only a bit of the beauty of the Lord. However, the Guru has clearly asserted at several places in his compositions that the Lord is indescribable.

The syllable AUM, which is Upanishadic in origin, and has been used by Guru Nanak Dev in the beginning of *Mūl Mantra* is suggestive of the Higher and Lower Brahman. The Lower Brahman is associated with *Māyā* and from this association are born Brahma (the Power of Creation), Vishnu (the Power of Preservation) and Shiva (the Power of Destruction).²⁶ The Lower Brahman is the vital principle in all creatures and is worshipped and meditated. He is the Self of all. Before the creation the Higher Brahman was absorbed in abstract meditation. When it was His Will, He as *Ishvara*, created the universe in association with *Māyā*.

The word *Aum* occurs also as *O-Am* and *O-Amkar* in *Guru Granth Sahib*. Guru Nanak says in his longer poem *O-Amkar* :

By O-Amkar *Brahma* was created.

By O-Amkar *Chit* (Consciousness) was created.

By O-Amkar Time and Space were created.

By O-Amkar Vedas were created.

The Word O-Amkar bestowed final emancipation on *jivas*.

By repeating O-Amkar the disciples obtained release.

Listen to the comments on the Syllable O-Am.

The syllable O-Am is the essence of Three Worlds²⁷.

The word *Aumkar* occurs in *Mandukyopanishad* and *Prashnopanishad*.

In the very first *shloka* of *Mandukyopanishad* it is written :

'Bhutam bhavad bhavishyad iti sarvam aumkar eva.'

It is translated as: All that is past, present and future, all this is only the syllable *Aum*.

In the second *shloka* of the fifth question of *Prashnopanishad*, the word *Aumkar* occurs thus :

'Etad val, Satyakama, param chapram cha brahma yad Aumkarah.'

This verse means: "Verily, O Satyakama, this *Aumkar* is the Supreme and the Lower Brahman." And these terms 'Supreme Brahman' and 'Lower Brahman' are explained in *Brahadaranyakopanishad* in the following manner :

"There are two states of Brahman, formful and formless, changing and unchanging, finite and infinite, existent and beyond existence."

In *Mandukyo-upanishad* the syllable *Aum* has been split up in three parts A, U and M or *Akara*, *Ukara* and *Makara*. *Vaishvanara*, whose sphere of activity in waking state is the letter A or *Akara*. *Taijasa*, whose sphere of activity is the dream state, is the letter U or *Ukara*. *Prajna*, whose sphere of activity is the state of deep sleep, is the letter M or *Makara*. These three states of mind do not exist in *Turiya*, the fourth state of *Chautha Pad*. In *Turiya*, the Jiva and Brahman become one. Thus the word *Ik-Aumkar* in *Guru Granth Sahib* signify one Brahman, out of which evolves the world of three states.

	A - <i>Akara</i>	- Waking State
<i>Ik-Turiya-Aumkar</i>	: U - <i>Ukara</i>	- Dream State
	M - <i>Makara</i>	- Deep Sleep

On one side, there is unmanifested absolute and on the other the personal *Ishvara*. The personal *Ishvara* performs three functions of creating, preserving and destroying. Therefore the word *Ik-Aumkar* may signify the unity of Brahman (both Supreme and Lower) out of which evolve three distinct

powers named in Hindu Mythology as **Brahma**, **Vishnu** and **Shiva**.

(Supreme <i>Brahman</i>) <i>Ik Aumkar</i>	(Lower <i>Brahman</i>)	Brahma (Creator)
Unmanifested	Manifested	Vishnu (Preserver)
		Shiva (Destroyer)

The scholars have given different interpretations of *Ik-Aumkar* :

1. It signifies that the Ultimate Reality is *One (Advaita)* conveying thereby that *Jiva* and *Ishvara* are one.
2. The figure One is suggestive of *One Name* common to all. The Vedas lay some restrictions regarding the Divine Teaching. But Guru Nanak broke all the barriers of caste. *Aumkar* is suggestive of the Vedic teaching, while the figure *one* is put to differentiate the Vedic and Non-Vedic teachings.
3. Etymologically, *Aum* is a derivative from the root *Ava*; which means to preserve and protect. Thus *Ik-Aumkar* means : The One, who protects.

The words *Brahm* and *Para Brahm* occur in *Guru Granth Sahib* for Lower Brahman and Higher Brahman respectively. The Higher *Brahman* is devoid of attributes. He is indeterminate and incomprehensible. He is transcendental being called Truth. This Truth is without beginning and end. He is Consciousness and Bliss. He is non-phenomenal, non-spatial, non-temporal, non-causal, impersonal and devoid of all sensible qualities. He is '*Neti Neti*' and can be described by the method of negation. He is Unborn, Eternal, Infinite and Self-existent. He is Flawless and Taintless. He is also called *Nirguna Brahman* (without any qualities). Some quotations from *Guru Granth Sahib* regarding this aspect of Brahman are given below :

1. Thou art immortal *Purusha*, uninfluenced by time;
Thou art non-temporal *Purusha*, inaccessible and unparalleled²⁸.
2. Thou Higher Brahman, Supreme *Ishvara*²⁹.
3. Indefinable, Immeasurable, Inaccessible, beyond the cognizance of the senses. He is uninfluenced by time and action.
Undifferentiated, Unborn, Self-Existent, He is without fear and illusion.
I surrender myself to All Truth.

He is without form, colour, and delineation;

He is realised through True Word.

He hath no mother, no father, no son, no relation, no wife and no sexual instinct.

Thou partless, taintless and transcendental Brahman, All the Light is Thine³⁰. (*Sorath M. 1*)

The Lower Brahman is also called *Sagun* Brahman and *Ishvara*. He is endowed with attributes. He is Immanent in the phenomenal world. He is the Lord of the spatial and temporal world, governed by causality. He is Infinite, Eternal, Omnipresent, Omnipotent and Omniscient. He is the Creator, Preserver and Destroyer of the Universe. He is the Lord of the law of *Karma* and is the inner controller. He is Truth, Consciousness and Bliss. He is the Higher Soul or Supreme Self (*Paramatma*).

The sacred formula (*Mūl Mantra*) given above needs elucidation. *Ik-Aumkar* establishes the unity of Brahman. The Higher Brahman has no beginning and no end. He manifests Himself as Lower Brahman through Creation. Any one of His three main powers of Creation, Preservation and Destruction cannot be called *Brahman*. With the dissolution of the world, the Lower Brahman with these three powers is no more manifest. In Hindu thought, these powers are represented by Brahma, Vishnu and Shiva. The gods of this trinity lose their entity with the dissolution of the world. These gods are said to die, when *Brahman* dissolves His Creation. On this basis, the Sikh Scriptures have rejected the worship of gods and goddesses.

In its monotheism, the Sikh Faith resembles Islam and that is the reason why some historians have emphasised that Sikhism is the product of the impact of Islam on Hinduism. But a deeper study exhibits the differences in the conception of Godhead. God of Islam is Personal, but the saint-poets of *Guru Granth Sahib* sing of an Impersonal God. Muslims believe that Muhammad is His prophet, and that he was the last prophet, but such prophethood of God has been rejected by the saints of the Sikh Scriptures.

Brahman is one and without an equal or a lieutenant³¹. Zoroastrian theology divides *Brahman* into two parts viz. *Ahura Mazdah* and *Ahriman*. Christ proclaims himself as the son of God. But these views are not acceptable to the Sikh Gurus. Brahman is indivisible. He has no son, but He is the

parent or father of all. The Sikh Scripture recognises the fatherhood of God much like Islam.

Besides emphasising the unity of Brahman, the Sikh Scripture talks of Lower Brahman as Perfect and Treasurehouse of qualities (*Púran, Sampúran, Gun Tās, Guní Gahír, Gun Nidhān, Bemohitāj*), who is Faultless and Flawless (*Abhul, Adol, Achhal,, Abhang, Achhed, Avgat, Amolak*), who is Light (*Prakash, Jot*), who is Good and Holy (*Pavittar, Punít, Pāvan, Pāk*), who is Beautiful (*Sunder, Sohan, Gauhar, Lāl, Gulāl, Ratnāgar*), who is Almighty (*Sarabshaktimān, Samarth, Asur, Sanghar, Sabal Mallan, Balah Chhallan,, Akal Kala, Bhuj Bal, Chatarbhuj*), who is Omnipresent (*Ápe Áp, Hādrā Hadúr, Sarab Biāpí, Sarab Niwāsí, Sarbatr Ramnang, Bharpúr*), who is Omniscient (*Jānoí, Jānanhār, Giān, Chit, Dānā, Bínā*), who is the Primal cause and the Essence (*Múl, Tat*), who is beyond our cognizance (*Asujh, Nirbujh, Gupt, Agādh, Agāh, Agam, Akah, Beshumār, Apar, Amit, Bisiar, Apar Apāra, Bekímat, Adrisht, Atul, Akaram, Akrai, Varnan Chihnan Bāhra*) and above all, who is Truth. All pervasive and Everlasting (*Sach, Sachidānand, Sarbang Sāchā*).

His name is Truth. He must be called *Īsat* or Truth, because he is always Truth. All other names except *Satnām* are *Kirtam* (composed) names³². There are several *Kirtam* names used in the poetry of the Sikh Gurus and other saints, because they were more clearly understood by the people of different sects. The Vaishnavas often used the following names : *Bhagwān, Bishan, Gobind, Gopāl, Gosāín, Hari, Narāyan, Mādhō, Raghurāi, Rām, Krishna, Vasudeva, Prabhú, Banwāri Kavala Kant, Sri Pat, Bāwan Rúp, Brah, Gajpati, Narsingh, Machh, Kachh, Chattar Bhuj, Lakshmibar, Chakradhar, Murāri etc.* The Shaivas called God by the names of *Shiva, Ishavara, Rudra, Nílkanth etc.* The Muslims named Īm as *Rabb, Allah, Rāzaq, Khudā etc.* The name to which the Sikhs attach special significance is *Wahiguru*, which has been used in their verses by the *Bhatts* (Bards). In the verses of the Sikh Gurus, this name does not occur in full. It is found split into two parts i.e. *Wahu* and *Guru*.

Brahman is the Creator or *Kartā*. He is called *Kartār, Siranda, Khāliq, Sirjanhār, Karn Kāran, Prān Dātā, Prān Pati, Swāranhār*. He is a *Purusha*, who creates the whole Universe. There is none other separate eternal entity except God. He is the Creator and thus the Master of the Universe (*Sāhib*,

Mālik). He creates *Prakriti* of the three *gunas* (qualities). The finite selves or *Purushas* emanate from Him. Unlike other *Purushas* (*Jivas*), He is *Purusha*, who is from the very beginning (*Ādi Purakh*) and who is All-pervasive and Everlasting (*Sat Purakh*), who is the Creator (*Kartā Purakh*), who is uninfluenced by Time (*Akāl Purakh*) and who is without the influence of *Māyā* (*Niranjan Purakh*).

Before the Creation of the World, there was nothing except Higher Brahman (*Pāra Brahm*) who was absorbed in abstract meditation (*Sun Samādhī*)³³. The Universe came into being when it was His Will³⁴. Brahman is without fear and enmity. These are ethical qualities and attributes of Brahman. Any one who practises these qualities in life, goes near God-realization. There are several moral attributes of God mentioned in *Guru Granth Sahib*. Since God is without fear, He is always in the state of Bliss (*Nihāl, Prasann, Harakhwant, Rang, Anand, Binod, Sachidānand*). He has no worries (*Beparwāh, Nehkantak*). Since God is without any enmity. He is always just; Graceful and Benevolent (*Dukhlath, Sagal Sukh-Sagar, Sukhehgāmī, Sukhdāī, Sukhdātā, Amrit, Mithbolrā, Nimribhoot, Sahāī, Garīb-Niwāz, Dīn Dard, Dīn Bandhap, Dīn Dayāl, Anāth Nāth, Nithāviān Thāon, Diāl, Karīm, Rahīm, Meharbān, Karnāmai, Rabb, Dukhbhanjan, Adli, Paj Rakhanhār, Bird Pālanhār, Bakhshind, Nistāranhār, Patit Pāwan, Olā etc.*). He is always full of love for his lovers and He is father, mother, husband, friend and everything for them (*Bhagat Vachhal, Pitā, Mātā, Kant, Bhatār, Khasam, Dulha, Bharātā, Bhāī, Mitr, Sangī, Sāthī, Sajan, Sakhā, Yār, Priyāī, Piārā etc.*)

Brahman is Timeless Being. Time or *Kāl* has no influence on Him³⁵, therefore, he is always the same (*Ik-ras, Ik-ves*). He is ever new and fresh (*Nit Nawān, Navtan*). Whereas He is Formless (*Arúp, Nirankār*) and Colourless (*Arang*), as a Being, He is Beautiful (*Sundar, Manmohan, Manoramang, Jagmohan, Sohna, Nadanot*), Playful (*Chojī*), Ecstatic (*Wāhu Wāhu, Khūb Khūb, Ascharj*) and Sublime (*Ucho Uchā, Dúr*). He does not come in the womb (*Ajúnī*). This attribute of God voices the rejection of the *Avatāra* theory. Brahman is self-existent. He is from the beginning (*Ādi*), the very beginning (*Parmādi*) and even has no beginning (*Anādi*). He can only be realised by the Grace of the True Guru (*Gur Prasād*). The term

Guru in the Sikh Scriptures means the Divine Teacher. God Himself is described as *Ádi Guru* and *Jugādi Guru* i.e. He is the Divine Teacher in the beginning and the Primal age.

Brahman pervades in his created Universe, which may be called His body. The Universe is within Him and He is within the Universe. That is the reason of the identification of the Universe as Brahman. Guru Amar Das says:

This Universe that thou seest is the manifestation of Hari³⁶.

Guru Arjan perceives Brahman everywhere, as is evident from the quotation given in the beginning of this chapter.

Guru Gobind Singh, the tenth Guru of the Sikhs, in his poetry in *Dasam Granth* has portrayed the Omnipotent and Almighty Brahman as Supreme Spirit regarded as the Destroyer of the evil forces (*Mahā Kāl*) and 'All-Steel' (*Sarab Loh*). The armours of steel have been considered as the symbols of the Primal Power.

Chapter III

SIKH THEOLOGY

INTRODUCTORY

Theology is systematised knowledge concerning God, as He has revealed Himself to man. No effort has been made as yet to prepare a manual of Sikh Theology. Through this chapter an endeavour is being made to discern the fundamentals of Sikh Theology, which can be used as a foundation for preparing a fuller account on the subject. Though literally 'theology' means "a discourse about God", it has been considered as the science of religion. As a science, it deals with both the subjective contents as well as the objective grounds of religion. Since theology is a science, the reason is predominant in it, with which a system of connected and coherent truth is evolved out of the experiences furnished by religion. The religious experiences are contained in the scriptures. While writing on Sikh Theology, we are concerned here with the hymns and compositions in *Guru Granth Sahib*, the Sikh Scripture. It contains besides the hymns and compositions of Guru Nanak Dev, the founder of Sikh Religion, the hymns and compositions of the second, third, fourth, fifth and ninth Sikh Gurus and several radical Indian saints of the Middle Ages.

PRELIMINARY ASSUMPTIONS

The Sikh Scripture assumes both the existence of God and man's

knowledge of His Existence and reveals to us His Acts and His Will. *Múl Mantra* (the primary sacred formula), which occurs hundreds of times in *Guru Granth Sahib* clearly states : “*Aumkāra* the manifested as well as the unmanifested Brahman is ONE. His Name is TRUTH. He is the Creator. He is without Fear and Enmity. He is a Being Whom death cannot assail. He is Unborn and Self-Existent. He can be realised by the Grace of the Guru”. God speaks to man through the Gurus and saints. Guru Nanak says, “Whatever Word of God is received by me, I pass on the contents of the same”. (Tilang M.1,p. 722)¹. And Guru Arjan Dev also confirms this when he says, “I speak only what You make me speak, O Lord-God”. (Sorath M.5, p.623)². Thus there is direct communion of the Lord with the Gurus and saints. The scripture is, therefore, a revelation from God to man. The Omnipresent, Omnipotent and Omniscient Lord is both Transcendent and Immanent. He is “*Neti, Neti*” (not this, not this). He is also a Treasure-House of qualities. He is the Supreme Infinite Spirit in relation to the finite selves or souls. He is not only the Creator of the visible and invisible worlds, but also their Sustainer and Destroyer. Truth, Consciousness, Bliss, Wisdom, Benevolence, Purity, Righteousness, Justice, Love etc. are His Attributes. The soul, being the part and parcel of God, is eternal like Him, but when it plunges into the field of action or *Prakriti*, it suffers births and deaths repeatedly. It gives consciousness to the body, which becomes the playground of the senses and sense-organs. It transmigrates from one body to the other in accordance with its merits and demerits. It cannot escape the fruit of its actions.

Brahman is one without a second. (Gauri M.1,p.223)³. All the regions, spheres and worlds are contained in Him. Both Unity and Diversity are true of Him, because whenever He Wills, He becomes many and whenever He desires, He again becomes One. He is the Bright Immortal Person (*Akal Purusha*) in everything. Being the only One, He is the Sovereign of all the creation. (Basant M.1,p.1169)⁴. Having no equal, He is without fear and enmity. He is seen as manifold through nescience. As Creator, He is the ‘material’ as well as efficient ‘cause’ of the world. He is the Source of all beings and the Support of the universe. He has placed the sky without any prop. Everything is born of Him and is finally absorbed in Him. (Sri Rag

M.1,p.20)⁵. He is the seed of the tree of creation. In the Sikh Scripture, the word *Qudrat* (nature) has been used for the creation. According to Guru Nanak Dev, whatever we see or hear is the manifestation of Brahman. (Var Asa M.1,p.464)⁶. He says in another hymn: “Brahman is Himself *Kavalā* (*Lakshmi*) or *Māyā*, and He Himself is her Lord”. It is a strange phenomenon that the Lady (*Māyā*) is within the Lord and the Lord is within the Lady. (Ramkali M.1,p.879)⁷.

The world is a sport (*līlā, khel*) of Brahman. It is like a theatrical performance being played during the darkness of the night. In this *līlā*, Brahman is the Creator and Dispenser; He acts with a view to the merits and demerits of the individual souls. (Japu, p.7)⁸. Before the creation of the world, Brahman is *Shunya* (*Sunn*) or Non-Being, Who is Asorbed in Abstract Meditation⁹. (Maru M.1,p.1037). He is different from the world in this respect, but becomes associated with it after the creation.

Although Brahman is ONE, it has two aspects—the one without attributes (*Nirgun* or Transcendent), and the other with attributes or *Saguna* (Immanent). Guru Nanak Dev has depicted the two aspects of the Lord in his poem *Aartī*, wherein he says, “Thou has a thousand eyes, but without eyes Thou Art; Thou hast a thousand forms, but without any form Thou Art; Thou hast a thousand feet, but without any feet Thou Art; Thou hast a thousand smelling fragrances, but without any fragrance Thou Art. This Act of Thine hath fascinated me” (Dhanasari M.1,p.663)¹⁰. The Lord without any form, colour or lineage is called the Higher *Brahman* or *Para Brahman*, but his other aspect with name, form and colour is known as Lower *Brahman* or *Ishwara*. In one of his hymns, Guru Nanak has addressed Ishwara thus: “Thine eyes are radiant and teeth exquisite; Thy nose is stately and Thy hair are long. Thy body is golden”. (Vadhans M.1,p.567)¹¹. This description is metaphorical, conveying only a bit of the beauty of the Lord. However, the Guru has clearly asserted at several places in his compositions that the Lord is indescribable. The syllable *Aum* (*Aumkāra*), Upanishadic in origin, has been used by the Guru in the beginning of the *Mūl Mantra*. It is suggestive of the Higher and Lower *Brahman*. The Lower *Brahman* is associated with *Māyā* and from this association are born Brahma (symbol of the faculty of creation), Vishnu (the symbol of the faculty of preservation) and Shiva

(symbol of the faculty of destruction). The Lower Brahman is the vital principle in all creatures and is worshipped and meditated upon. But the Lower or qualified Brahman is fundamentally one with the Higher or Unqualified Brahman. Because of this oneness, the Lower Brahman can be designated as Brahman. He is the Higher-Self of all.

HUKM OR DIVINE COMMAND

The concept of *Hukm* is the main concept, which concerns both Brahman and His creation. *Hukm* is an Arabic word, which according to Arabic-English lexicon by William Edward Lane gives especially the following meanings :

Prevention or restraint; judgement or judicial decision; a judgement respecting a thing that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing or not; restrains of a man from wrong doing; profitable discourse such as restrains from and forbids ignorant and silly behaviour; the exercise of judicial authority, jurisdiction, rule, dominion or government, an ordinance, a statute, a prescript, an edict, a degree or a particular law; custom or usage; predicament; also knowledge or law in the matters of religion.

But in the Sikh religious philosophy *Hukm* connotes the judgement, the ordinance or decree or Command of God, Who is Sovereign of all the creation, besides being its Creator. The word *Sultān* has often been used in the verses of Guru Nanak Dev. Like a Sovereign and Supreme Commander, the *Hukm* (Order/Command) of God Prevails. Though the worldly kings claimed "Divine Right", they were not divine and their rule was not everlasting like the Authority and Suzerainty of God. He is the True Sovereign with True *Hukm*, and this idea worked as a great consolation for the suppressed Indian masses. Unlike the worldly kings, their Sovereign (God) was full of Benevolence and Kindness. Their devotion towards God was, thus, a combination of profound veneration and holy awe, which grew into an ardent and passionate love for the Lord-God. The Sikh Gurus specially selected the word *Hukm* from the foreign language and chiselled it conceptually and made it an appropriate tool for their religious philosophy. Guru Nanak Dev says, "O Lord, the magnitude of Thy *Hukm* cannot be

known; none can write about it. Even a hundred poets in unison cannot describe an iota of it. None has been able to evaluate it; they only say, whatever they hear (from others).....He does not consult anybody whenever He Creates or Destroys, whenever He Gives or Takes Away. He Alone Knows His Nature and Does everything Himself'. (Sri Rag M.1,p.53)¹². In these verses, God has been depicted as a Supreme Sovereign.

It is not appropriate to say that the *Hukm* is merely the inner voice or the voice of the conscience or merely the outer voice or merely the moral, social and political laws or merely the laws of nature or merely the establishment of the Kingdom of God. It is the over-all Will of the Lord, which concerns the whole universe and everything concerning it. In the Sikh moral philosophy the *Hukm* is the Divine Command, which pertains to the Laws of God. These Laws are of three types: the physical, the moral and the spiritual. The moral law is the law of *Karma*. In the second stanza of *Japuji*, Guru Nanak Dev says, "With the *Hukm* (Command) of the Lord, the world of matter has been created. This *Hukm* is inexpressible. With the *Hukm* of the Lord all the beings have been created and out of them, the human being has been given the position of prominence. Some of them are superior and some inferior (because of their *Karmas* i.e. actions) and according to their writ, they undergo pleasure and pain. With the Command of the Lord, some come under His Grace and others are always under transmigration. Everyone is under His Command, there is none outside it. The one who comprehends the *Hukm*, becomes egoless" (*Japu*, p.1)¹³. Thus the Command of the Lord prevails everywhere. None can escape the *Hukm* or the Laws of God. As one sows so shall he reap. Every action brings in due reward or punishment. The Lord-Creator is also the Lord-Justiciar. Under the command of the Lord, the impact of vices can be washed away by the meditation on the Name of the Lord. According to Guru Nanak Dev, "The Lord's Name is within the Divine Command, which is realised through the True Guru." (Sri Rag M.1,p.72)¹⁴. Guru Ram Das says, "The enlightened-one obeys the Command of the Lord and attains peace under His Divine Will. Under His Will, he serves the Lord and contemplates on Him; in this way he merges and makes others merge in the Lord. For him, the fasting,, vow, purity and self-restraint are in the observance of Lord's Will, through

which his mind obtains the desired fruit. He is like a chaste bride, who realises her Lord's Will and inspired with love, serves the True Guru''. (Shalok Varan te Vadhik M.4,p.1422-23)¹⁵.

TRUTH—THE CORNERSTONE OF SIKH THEOLOGY

God, Whose *Hukm* prevails everywhere, is the Treasure-house of qualities (*Gun-nidhān*). All qualities emanate from Him. He bestows qualities on persons without them and gives more to the persons already gifted. (Japuji, p.2)¹⁶. His qualities are innumerable, inexpressible and inaccessible. He is Infinite, therefore His Attributes are Unlimited, but the soul is finite, therefore its attributes are finite. Because of the identity of Brahman with the soul, several Attributes of Brahman are reflected in the soul or finite self. When these attributes are realised, the finite self experiences unity with Brahman. A person without qualities and godly attributes cannot traverse the path of devotion. (Japuji,p.4)¹⁷. The finite self coming into contact with the dirt of *māyā* forgets its true essence. Its godly nature is covered by *māyā* and ego, therefore it experiences births and deaths. In ignorance, the self falls a prey to vices and without the realisation of the attributes,, it cannot reach its goal. Undoubtedly, the greatest emphasis in the hymns of the Sikh Gurus is on Truth and Purity. Truth is the main concern of Sikh Theology. God is Truth-Incarnate. He is called *Sat Purakh* (True Lord). The person who knows Him is called *Sat Guru* (True Guru). Truth is realised when there is cent percent purity. Guru Arjan Dev says, "O Brethern, Truth is always Pure and Pure are they who are True". (Sorath M.5,p.609)¹⁸. Truth is the highest of all virtues, but still higher is truthful living. (Sri Rag M.1,p.62)¹⁹. Whenever these persons of truthful living assemble, they constitute *Sat Sangat* (the holy congregation). The company of such saints is supreme in purity, where we are imbued with the love of the Lord. Guru Arjan Dev says, "Listen, my friends, the praises of *Sat Sangat*; the dirt is washed off and millions of sins are dispelled and the mind becomes immaculate". (Bilawal M.5,p.809)²⁰. According to Kabir, "When the mind becomes pure like the water of Ganges, the Lord is attracted towards it and follows it". (Shalok Kabir, p.1367)²¹. Such a pure congregation was given the name *Khalsa* (from Persian word *Khālis* meaning Pure)

by Guru Gobind Singh.

Guru Nanak Dev says, "We know the Truth, if there is Truth in the heart.....The Truth is known then, if there is love for Truth and the mind is enraptured on listening to the Name of the Lord and the door of salvation is realised. The Truth is known then if the soul knows the method and cultivating the field of the body, puts in it the seed of the Name of the Lord. The Truth is known then, if the true instruction of the Guru is received and mercy is shown towards living beings and something is given in charity. The Truth is known then, if one resides in the pilgrim-station of the Self and after taking instruction of the True Guru he stays there and resides according to the Guru's Will. Truth is the remedy for all. It washes away the sin. My supplication is for those, who are in the possession of Truth". (Var Asa M.1,p.468)²². Guru Amar Das says, "True is the *Bānī* (Word, Name) and True its melody. True is the contemplation on the Word. I praise Truth (the True Lord) night and day. Blessed is the great good fortune of mine. O mind, be a sacrifice to the True Name; if you become the slave of Lord's slaves, then only you will attain True Name. That tongue is true, which is imbued with TRUTH, thus the body and mind become True. Praising anyone else except the True Lord, you will waste your entire life. Let Truth be the field, Truth the seed and Truth the trade, then the profit of True Name is reaped night and day and one becomes brimful with the Lord's Devotion. The food of Truth, the vesture of Truth and the prop of Lord's Name are received by him who is blessed by the Lord and who mounts to the Abode of the Lord. They observe Truth in coming and going and are never born again. The enlightened ones are declared truthful in the True court and merge in the True Lord. They are True from within, their mind is True and they occupy themselves in the True praises of the Lord. In the Abode of Truth, they praise Truth, I am a sacrifice to my True Guru. That time is True, that moment is True, when one loves Truth (the True Lord). He sees only Truth, speaks only Truth and the whole universe appears to him as embodiment of Truth. When the True Lord unites one with Himself, he is only then united with Him. He keeps us according to His Will. He Himself Ordains it. (Vadhans M.3,p.564-65)²³.

Without purity of body and mind one can never be truthful. The impurity

of a *Jiva* is due to ego and *māyā*. The Name of the Lord only can bring in purity. (Vadhans M.3,p.570)²⁴. That body is pure, which is free from sins. (Gauri M.5,p.198)²⁵. That person is pure who realises his self. (Maru M.3,p.1046)²⁶. The body does not become pure with mere bath, the purity comes when the Lord dwells in the mind. The purity comes with the practice of godly qualities. The Sovereign Will of the Lord is the foundation of moral obligation. The Lord Himself says through Sheikh Farid, "If you adorn yourself with qualities, you can meet Me and after meeting Me, you will be at peace. If you belong to Me, the whole world will belong to you". (Shalok Farid,p.1382)²⁷. The Kingdom of God accepts the entire obedience to the Law of God. It is called *Prāpatti* or total surrender. The sum and spirit of the whole moral law is properly expressed in the word "love". In Indian terminology, it is called *Bhakti* (devotion). There are two kinds of *Bhakti* i.e. ritualistic devotion and the devotion of love (*Premā Bhakti*). In Sikh Theology, the devotion of love is the essential requisite. Such a *Bhakti* necessitates both Love and Fear. (Ramkali M.3,p.911)²⁸. God is Love and Benevolence-Incarnate. His Gifts are innumerable. Both the Soul and the Body are His Generous Acts. A mention of such Acts has been made in several hymns and compositions including the sixth canto of *Sukhmani*. In one of his hymns, Guru Arjan Dev Says, "He Who has Created you from this water and given you the body of clay. He has blessed you with the light of reason and discriminative power and has kept you in the womb of the mother. O man, remember that Protector-Lord and forsake all other thoughts. He Who has given you father and mother, brothers and dear sons, wife and friends, keep That Master in your mind. He Who has given you the invaluable air, priceless water and the burning fire, O mind, remain in His Refuge. He Who has blessed you with thirty-six types of food and given you the body to hold them within; He Who has given you the earth and its wares, keep your mind on the Feet of This Lord. He Who has given you the eyes to see, ears to hear, hands to work, the organs of smell and taste, feet to walk and the head, O mind, worship the Feet of This Lord." (Ramkali M.5,p.913)²⁹. One who loves the Lord has always to remain in the holy awe of the Omnipotent Lord.

Rev. Charles G. Finney has included the following Attributes of love

in his lectures on Systematic Theology: 1-*Voluntariness*, which is a phenomenon of the Will. 2-*Liberty*, which is a free and responsible choice. 3-*Intelligence*, which is chosen in accordance with the dictates of the intellect. 4-*Virtue*, which is moral rightness and which expresses the moral character of benevolence. 5-*Disinterestedness*, which expresses the mind's choice of an end for its own sake. 6-*Impartiality*, which has the good of being as its end and seeks to promote every interest according to its relative value. 7-*Universality*, which seeks the highest practicable amount of good. 8-*Efficiency*, which is a characteristic of benevolence. 9-*Complacency*, which consists in benevolence contemplated in its relation to holy beings. 10-*Opposition to sin*, which is characteristic of true love to God. 11-*Compassion for the miserable*, which is an attribute of benevolence, or of pure love to God or man. 12-*Mercy*, which is an attribute of benevolence. 13-*Justice*, which is also an attribute of benevolence. 14-*Veracity*, which as an attribute of benevolence is that quality that adheres to truth. 15-*Patience*, which is another attribute of benevolence. 16-*Meekness*, which considered as a virtue, is a phenomenon of the Will. 17-*Humility*, which is another modification of love. 18-*Self-denial*. 19-*Condescension*. 20-*Stability*. 21-*Holiness*. This detailed study of love made by Rev. Finney is appreciable.

THE CONCEPTS OF EVIL AND SIN IN SIKH THEOLOGY

The Origin of Evil : Evil is as old as the creation itself. It is God Himself, Who created both Good and Evil, as the sole Creator of the Universe. Guru Nanak Dev says, "When it was the Will of the Lord, He Created the world. The whole expanse was installed without props. He Created Brahma, Vishnu and Shiva and extended the attachment for *Māyā* (*Prakriti*, creation). (Maru M. I, p. 1036)³⁰. Brahma, Vishnu and Shiva present the three modes (qualities) of *rajas* (activity), *sattva* (rhythm) and *tamas* (morbidty) respectively. Guru Arjan Dev expressed the same idea in his longer poem *Sukhmani*, wherein he says, "When the Lord Created this world of form, He extended it within three *gunas* (qualities, modes). People began to talk about virtue and vice, some went to hell and the others to heaven because of their *Karmas* (actions). The worldly relations, the noose of *māyā*,

ego, attachment, illusion, the burden of fear, suffering, pleasure, honour and dishonour were described in various ways. The Lord Scans His Own Sport. When He withdraws His Sport, He is again the Only One'' (*Gauri Sukhmani* M.5,p.291-92)³¹. This quotation of Guru Arjan Dev needs further elaboration. The world has been depicted as the sport of the Creator, who wielding the power of *Māyā*, has Created both good and evil. The good are rewarded and the evil are punished. The ego, attachment, illusion and fear are related to evil. There is suffering and punishment for the evil.

The Five Vices, which are Sinful Acts: A Vice is an immoral, wicked or evil habit, action or trait. The chief vices considered in Indian religious literature including *Guru Granth Sahib* are five. They are *Kāma* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (attachment) and *Ahamkāra* (ego). These vices are the most dear sons of every human being. Kabir says, "There is none who burns his own house and burning his five sons, is attuned with the Lord." (Shalok Kabir, p. 1366)³². Guru Arjan Dev has asked the human being keep away from the ten women, who are the personification of the five senses of perception and five sense-organs. (*Maru* M.5,p.1083)³³. Guru Amar Das says, "Five thieves who live within this body are lust, anger, greed, attachment and ego. They rob us of ambrosia, but the egocentrics do not understand it and no one listens to their cries." (Sorath M.3,p.600)³⁴. Guru Arjan Dev says, "I am in the Refuge of the Lord, Bless me, O Gurudeva with your grace, so that the lust, anger, greed, attachment and ego may be destroyed" (*Gauri Sukhmani*. M.5,p.269)³⁵. Four vices including violence, attachment, greed and anger have been mentioned as the four streams of fire. (Var Majh M.1,p.147)³⁶. For a moment's pleasure of *Kāma* (lust), one suffers for million days. He enjoys for a short while, but repents again and again (Asa M.5, p.403)³⁷. Anger (*Krodha*) and lust are the cause of the gradual destruction of the body. (Ramkali M.1,p.932)³⁸. Greed, like a mad dog, bites and infects everyone (Nat M.4,p.983)³⁹. When there is greed, there can be no love. (Shalok Farid, p.1378)⁴⁰. Having been injected with the toxin of attachment, the world has gone astray. (*Gauri* M.3,p.233)⁴¹. The ego is a deadly disease. (Var Asa M.1,p.466)⁴². Anyone who indulges abundantly in ego, is reduced to dust in no time. (*Gauri* M.5,p.868)⁴³. The Vedas declare that God does not like ego. (Var Maru M.3,p.1089)⁴⁴.

five organs of action, in the human body. *Mahat or Buddhi* is another one. The mind belongs to both the organs of perception and action. Guru Arjan Dev says, "He who holds in control the ten organs, his soul is, undoubtedly, illumined. (Gauri M.5,p.236)⁴⁵. The five organs of perception are eyes, ears, nose, tongue and skin. The five organs of action are hands, feet, mouth and the organs of procreation and elimination. The five senses, usually reckoned, are the senses of sight, hearing, smell, taste and touch. These five senses are present in every human being. Ravidas, the saint has said, "The deer, fish, bumble bee, moth and elephant are doomed to destruction by one sense each, the deer by the sense of hearing, the fish by the sense of taste, the bumble bee by the sense of smell, the moth by the sense of sight and the elephant by the sense of touch. We can imagine the fate of the human being, who becomes a slave of all the five senses. (Asa Ravidas,p.486)⁴⁶. The sensuality or the animal nature is regarded as a source of evil. The emphasis has been laid in Sikh Scripture on maintaining a proper check on the evil of sensuality. Guru Arjan Dev says, "He whose tongue does not utter falsehood and loves the Lord and sees the Immaculate One in his mind, whose eyes are fastened not on the beauty of another's woman and who serves the saints and loves the Pure ones, who does not hear calumny with his ears and considers himself as most lowly of all the creatures, who by the Grace of the Guru dispels his evils and shunts out the desires of his mind, who has full control over sexuality and is free from the five evils, such a person is the purest of the pure and is very rare." (Gauri Sukhmani M.5,p.274)⁴⁷.

Suffering because of Sinful Acts : The suffering is universal. Sheikh Farid says, "I thought I suffered alone, but the whole world is suffering. When I saw from the house-top, I saw the whole world in the fire of suffering." (Shalok Farid, p.1382)⁴⁸. According to Guru Nanak Dev, there is suffering because of hunger and separation. There is also suffering caused by *Yama* (the god of death). Then there is suffering that afflicts the body....He who forsakes the Lord and indulges in sexual pleasures, the suffering arises within him. (Malar M.1,p.1256)⁴⁹. One is born in suffering, dies in suffering and deals with the world in suffering. The fire of suffering scorches all, but suffering is also the cure of our ailing mind. (Var Sarang M. 4, Shalok

M.1,p.1240)⁵⁰. There are countless who are afflicted with suffering and hunger. Even these are Your Blessings, O Lord (Japu,p.5)⁵¹. Suffering is the cure and the pleasure is the malady. (Var Asa M.1,p.469)⁵². Because of suffering, one turns towards God for His Grace. In the Sikh Scripture, three types of suffering have been mentioned as *Tin Tāp*, which are *Ādhi* (ailments of mind), *Biādhi* (ailments of body) and *Upādhi* (ailments caused by illusion). Guru Arjan Dev says, "All the three ailments have been destroyed, the *Trishnā* (desire) has been stilled, the hopes have been fulfilled and all the sorrows and sufferings have ended." (Sarang M.5,p.1223)⁵³.

The Sin or Moral Evil : One who violates the moral discipline commits sins. All the deeds committed under the impact of vices are the sinful deeds. "Assuredly, all the sinners are wasted away; the angel of death seizes and destroys them. They are cast into hell by the Creator and are asked to render the account by the Lord." (Maru M.5,p.1019-20)⁵⁴. Though one sees, he is blind, though one hears, he is deaf. The thing which is nearby, he considers it afar, in this way, the sinner commits sins. (Suhi M.5,p.741)⁵⁵. The sin is bad, but the sinner loves it. He carries the load of sin and is wholly absorbed in sin. If he forsakes his sinfull acts and knows his self, he will neither suffer sorrow nor separation nor pain. (Ramkali M.1, Dakhni Oankar, p.935)⁵⁶. The sinners commit the sinful deeds and then wail and weep, they will be churned by the god of Justice. (Shalok M.5,p.1425)⁵⁷. The virtue and sin both abide within the body. Both have created the world conjointly. He who kills both and comes to his real home, merges in the Lord by the Grace of the Guru. (Majh M.3,p.126)⁵⁸.

The Devil and Hell : With the concept of sin are associated the concepts of devil and hell. The devil is not a separate ultimate entity; he works under the Will of the Lord. According to Guru Nanak Dev, thirty fasts and five daily prayers for a Muslim cannot be effective, if the devil (*Satan*) overpowers the individual. (Sri Rag M.1,p.24)⁵⁹. Other things beyond the True Path, belong to the devil. (Var Sarang M. 4, Shalok M. 1,p.1245)⁶⁰. The Sikh Scripture believes in the working of *Dharmarāja* (god of Justice), who checks the accounts of the individual souls and sends the virtuous to higher planes i.e. heaven, and the sinners to lower planes i.e. hell. Guru Amar Das says, "There are Orders of the Lord for *Dharmarāja* to administer true

The Senses and Sensuality : There are five organs of perception and justice. The evil spirits which work in duality are under your administration. The souls working under the spiritual, and godly qualities and who remember the Lord, are honoured by *Dharmarāja*” (Sri Rag M. 3, p.38-39)⁶¹. The Indian equivalent for hell is ‘Naraka’. It is a place of torture for evildoers. The Muslims use the word ‘dozakh’ for hell. Both the words– ‘naraka’ and ‘dozakh’ have been used in the Sikh Scripture. According to Guru Nanak Dev, the worshipper of *māyā* passes through the hells of eighty-four lakh species. (Maru M.1,p.1028)⁶². Guru Arjan Dev says, “How can he be saved from hell (dozakh), who does not keep the prophet in his mind.” (Var Gauri M.5, p.319-20)⁶³.

Calamities Befall Because of Moral Depravity : Calamities are the conditions of grievous affliction or adversity. Deep distress arises from some adverse circumstances or events. The natural calamities may befall a country in the form of drought, famine, flood, earthquake etc. An ant can destroy a myriad of hosts, if the Lord grants power to her, (Gauri Sukhmani M. 5,p.285)⁶⁴. The Lord turns watery plains into a desert and a desert into a well and from a well, he makes a mountain. From the earth he raises the man to the sky and from thence dashes him down. He makes a beggar rule an empire and a king is turned into a beggar. He makes an idiot a scholar and a scholar is made a fool. He transforms a woman into a man and a man into a woman. (Sarang Kabir, p.1252)⁶⁵.

Moral depravity is the cause of wickedness. The egocentrics love wickedness and argue with the saints. (Var Bilawal M.4, Shalok M.3,p.854)⁶⁶. They love wicked people and feel jealous of the saints (Suhi M. 3,p.755)⁶⁷. There is also mention of the evil eye, which falls on wealth, women and property of others. The Sikh Scripture has condemned not only the vicious looks of the evil eyes, but also evil acts of other organs of perception and action. According to Guru Arjan Dev, the tongue should not contact falsehood....the ears should not listen to the calumny of anyone.... the eyes should not see the beauty of another’s woman. (Gauri Sukhmani M. 5, p. 274)⁶⁸. The drinking of spirituous liquor is forbidden because it makes a person insane. (Var Bihagra M.4, Shalok M. 3, p. 554)⁶⁹. All those foods have been decried, which create vices in the mind and pains in the

body. (Sri Rag M.1,p.16)⁷⁰. Moral depravity is universal. The human being is both physically and morally depraved. The moral depravity consists in selfishness, or in the choice of self-interest, self-gratification, or self-indulgence, as an end. Among the attributes of selfishness, Rev. Finney has included Voluntariness, Liberty, Intelligence, Unreasonableness, Interestedness,, Partiality, Efficiency, Opposition to virtue, Cruelty, Injustice, Falsehood, Pride, Enmity, Intemperance and Total Moral Depravity.

TRUE GURU—THE SAVIOUR : According to Guru Nanak Dev, the True Guru is he who unites all with Lord-God. (Sri Rag M.1, p.72)⁷¹. In other words, he is the saviour of humanity. Two words *Guru* and *Satguru* have been frequently used in the Sikh Scripture. Both of them have been used for the same spiritual preceptor, called *Dīkshā Guru*, who enlightens and illuminates the seeker in the spiritual domain. He has twin functions to perform: 1-the initiation of the disciple into the WORD or the Name of God and 2-imparting the knowledge about the Divine. The Guru gives the nectar of the Name and the infructuous peregrinations of the disciple cease. (Maru M.1,p.990)⁷². The mind is controlled by knowledge and there can be no knowledge without the Guru. (Var Asa M.1,p.469)⁷³. The Guru is not meant for some chosen people, he is meant for the whole of humanity. He shows the pathway to God without any distinction of birth, sex, caste, colour and creed. Guru Nanak Dev says, "I adore that Guru who shows the Path; I adore that Guru who recites the WORD; I adore that Guru who unites with the Lord." (Gauri M.1,p.226)⁷⁴. There is no other benefactor like Satguru. He gives knowledge about TRUTH and only TRUTH. The seeker can have access to him by the Grace of the Lord. (Var Asa M.1,p.465)⁷⁵. Without him none can realise the Lord. The Lord has put His Own Self into the True Guru. Final emancipation is obtained and the attachment is effaced on meeting him (Var Asa M.1,p.466)⁷⁶. The seeker remembers the Lord on meeting him. He gives the antimony of knowledge. Through his help, the seeker crosses the ocean of *Samsāra*. (Var Asa M.1,p.470)⁷⁷. On meeting him, the ego vanishes and the vices disappear. He puts the seeker on the right path. (Sri Rag M.1,p.72)⁷⁸. He is like the tree of contentment, whose flower is *Dharma* (piety) and whose fruit is the knowledge of Brahman. (Var Majh M.1,p.147)⁷⁹. Without him, the door

of the mind cannot be opened, because none other has the key for it (Var Sarang M.4,p.1237)⁸⁰. Except him, there is no other god or goddess. He is the confluence of all of them (Japu,p.2)⁸¹. He dispels the darkness of ignorance. (Ramkali M.1, Siddh Goshta,p.939)⁸². Without his service, there can be no Bhakti (devotion) (Maru M.1,p.1013)⁸³. The Primal Guru according to Guru Nanak Dev is God Himself, the Unfathomable Para Brahman, who was also the Guru of Guru Nanak. (Sorath M.1,p.599)⁸⁴. Guru Gobind Singh, the ninth successor of Guru Nanak bestowed Guruship on Granth Sahib, thereby ending the line of personal Guruship. Thus *Guru Granth Sahib*, the Sikh Scripture is now the Guru of the Sikhs for all times.

Brahman is the object of supreme quest and in this holy objective, the Guru plays a significant role. No logic can help us in any way. Only the Grace of the True Guru lifts us into the spiritual domain. Through the Grace of the Lord we meet the Guru and through the Grace of the Guru we meet the Lord. The Name or the Word of the Guru enlightens our path, therefore the Word of the (Guru) has been called the Guru himself and the self-consciousness (*Surt*) its disciple (Ramkali M.1,Siddha Goshta,p.943)⁸⁵. The Word or *Bānī* of the Guru contains the spirit of the Guru and from it, the disciple obtains the required guidance. (Sorath M.1,p.635)⁸⁶. The Word is the sun in all the four ages and the devotee concentrates on it. This *māyā*-ridden mind is saved by such concentration. (Ramkali M.1,p.908)⁸⁷. None gets the final emancipation without the True Word. Without knowing the mystery of the Word, the death comes repeatedly (Bhairo M.1,p.1126)⁸⁸. In this world, the concentration on the Word is the best action. Without it, there is the darkness of attachment. With it, the Name resides in the heart and the final beatitude is achieved. (Prabhati M.1,p.1342)⁸⁹. The Guru instructs the disciple to imbibe the godly qualities, which constitute the basis for *Bhakti* (Japuji,p.4)⁹⁰. This is the beginning of the Grace of the Guru. With love and faith in his heart, the disciple covers the stages of *Shravan* (hearing), *Mannan* (thinking constantly) and *Niddhiyāsan* (meditation), when he takes a dip at the innermost holy shrine. (Japuji p.4)⁹¹. For him the mysterious *Tenth Door* is opened (Japuji, p.6)⁹². He rises from the plane of piety (*Dharam Khand*) and passing through the planes of knowledge (*Gyan Khand*), effort (*Saram Khand*) and grace (*Karam Khand*), he finally

enters the plane of Truth (*Sach Khand*), where he becomes one with the Infinite or the Transcendent Lord (Japuji, p. 7-8)⁹³. Throughout his spiritual journey, the Name and the Grace of the Guru and the Lord take him forward. All the while, he is in the company of the good (enlightened) persons in *Sat Sangat*, the training school of the True Guru, where he practises the Guru's discipline and imbibes godly qualities. (Var Kanra M.4,p.1316)⁹⁴.

Emphasis on the Welfare of All Mankind : Four ends of human action have been emphasised in Indian ethical thought. They are *Dharma* (duty or virtue), *Artha* (wealth), *Kāma* (pleasure) and *Moksha* (emancipation) (Bilawal M.5,p.816)⁹⁵. *Dharma* is the basis of a great culture, because it leads towards virtuous life. *Moksha* or final emancipation is the highest end, because with its achievement all the sufferings cease and the state of Supreme Bliss is attained. Because of *Artha* and *Kāma*, the human being is swayed by five major vices viz. lust, anger, greed, attachment and ego. Lust can be overshadowed and effaced by self-restraint (*sanjam*), anger by toleration, greed by contentment, worldly affection by devotion to duty and ego by modesty. It has been emphasised in the Sikh Scripture that man commits sins under the impact of five vices. The god of death catches him and subjects him to constant agony. The Creator throws him into hell and *Yama* examines his actions. The sinner has an inward fear of punishment. A Sikh neither desires to go to heaven nor fears hell. He rejects both of them. He absorbs himself in meditation on the Name of the Lord and the attainment of the state of *Sahaj* (the highest spiritual state) following the discipline of the Guru. (Sri Raga M. 3, p. 68)⁹⁶. This discipline is strictly against the worship of gods, goddesses and their incarnations. It is against asceticism, renunciation, ritualism, formalism and symbolism. It is against Varnas (caste) and Ashramas (stages of life).

The world is full of diseases. It becomes dirty because of the lack of truthful living. (Dhanasari M.1,p.687)⁹⁷. The remedy, according to the Sikh Gurus is the Name of the Lord. The path of life enunciated by the Sikh Gurus is the path of self-realisation or Perfectionism. It is neither self-gratification or hedonism nor self-denial or rationalism. Sikhism is the religion of householders, who are a part and parcel of a disciplined brotherhood. The WORD is their Guru and the work is worship for them. They

have also to work as social workers with emphasis on public good. The daily Sikh Prayer ends with the following words⁹⁸: ‘‘O Lord, Thy Will consists in the welfare of all mankind’’. Such a prayer of a Sikh is one of his social commitments. The message of the Sikh Scripture is meant for all the strata of society, irrespective of birth, caste and colour. The True Guru has in his purview the whole of humanity. In Sikhism the *Sangat* or *Sarbat Khalsa* is considered supreme. God is the Universal Father (Sorath M.5,p.611)⁹⁹ and the human race is all one, then why there should be any differentiation between man and man ? Guru Arjan Dev says, ‘‘None is my enemy and I am enemy to none’’¹⁰⁰. He says again, ‘‘The merit of solidarity is inexpressible.’’ (Gujri M.5,p.498)¹⁰¹.

Use of Discriminating Intellect (Bibek Budh) : For the *Karmas* (actions) still to be performed, the discriminating intellect should be used keeping in view the Guru’s discipline. This intellect is saturated with spiritual knowledge. It can only be attained by the Grace of the True Guru (Todi M.4,p.711)¹⁰². Any action, which violates the Law of God and in which the discriminating intellect fails to act, is the evil action. In such action the right use of free-will has not been made. And the ensuing punishment for the evil act works as a warning for the evil-doer. The Sikh Scripture has rejected all penances like charms, *mantras* and other methods for expiation of sins. If the Lord is remembered, there is no need of performing any penances. Just as the fire destroys the cold, the company of the saints destroys the efficacy of such penances. Sikhism is against the exploitation of any kind. A Sikh is necessarily a soldier and a warrior. If he is not busy for the sake of *Dharma* in the battle against a tyrant, he is busy in warfare on another plane. He is an invincible warrior with an armour of humility. (Sorath M.5,p.628)¹⁰³. Riding on the path of God, moving fearlessly among the forces of the enemy, conquering the whole world, after bringing the five vices under control. He has to become not only master of physical culture, but also a specialist of moral and spiritual cultures. In his struggle against the evil forces, he has not to take up arms immediately, but should try to bring the vicious opponents on the right path, but if all his attempts at reconciliation fail, it will be reasonable on his part to take the required action for the protection of *Dharma* (Sahaskriti Shlokas M.5,p.1354)¹⁰⁴.

“A Sikh Theology for Modern Times” Dr. McLeod says, “.... If we can conduct a careful analysis of Sikh terminology, we fulfil a major need with regard to the shaping of a Sikh Theology. It is merely a preliminary step yet for those who choose to work in English, it is essential one, a pre-requisite for any acceptable analysis of individual doctrines or of Sikh belief as a whole. In pursuing it we shall be identifying and initially analyzing those elements in the tradition which together constitute the rudiments of Sikh Theology. A Sikh theology for modern times is now long overdue; and although we may never produce one for the twentieth century, we can surely do something for the twenty-first.” Dr. McLeod seems to be unnecessarily worried about the terminology. There is a vast amount of literature in English pertaining to Indian philosophies and religions and also about semitic philosophy and religions, which are mostly in the background of Sikh philosophy and religion, hence there can be no dearth of appropriate terminology. Various Sikh scholars are also working on the diverse Sikh concepts and traditions. At present three complete different translations of the Sikh Scripture are available. Several terms mentioned by him may not even have any relevance with regard to Sikh Theology. The subject of Theology is mostly concerned with the inmost consciousness and not the outer form. A Sikh *Sangat* constitutes both the *Sahajdhārī* Sikhs as well as the *Khalsa*. The Guru wants both types of Sikhs to be prosperous in both the spheres, the mundane as well as the spiritual. Theology is systematized knowledge concerning God and Divine things or concerning God and His relation to man. In this context, *Guru Granth Sahib*, the Sikh Scripture, is our principal source. Sikh Theology is in the making and will be complete very soon and not wait for the twenty-first century.

There is a constant unity of Sikh Thought. Since the spirit of Guru Nanak Dev pervaded among his nine successors, the instructions issued by the tenth Guru are in no way different from the guidance given by the first. Spiritually, there can be no difference between a member of Guru Nanak's “*Nirmal Panth*” and a member of the *Khalsa*. There is an initiation ceremony and a distinct discipline for the *Khalsa*, the militant wing of the Sikh Community, but its spiritual discipline is the same as for the *Sahajdhārī* Sikhs. The Sikh Theology cannot make any differentiation between a Sikh and a Sikh. Dr. McLeod's assertion on the basis of terminology cannot hold good.

Chapter IV

SIKH ETHICS

The religion of Guru Nanak is the religion of householders. He has totally rejected the division of *Varnas* (castes) and *Ashramas* (stages of life) enjoined by Hindu *Shastras*¹. For him none is born great, none is inferior to the other; the walls and prejudices created in society are only man-made. He advocates the removal of all the social barriers between man and man, man and woman. The Guru's ideology has no place for asceticism and passivity. Activity is the keynote of Guru's philosophy and the basis of his ethics. The ethics and religion of Guru Nanak are complimentary. They are the body and the spirit of his thought. For a spiritual discipline, the code of conduct is a necessity. The ethics is the basis of spiritual edifice. Unless the virtues are imbibed, the seeker cannot move further on the spiritual plane. A balanced combination of action, knowledge and devotion is required. The Guru is against any kind of ritualism,² because the final beatitude can never be obtained through rituals. In this context all rituals are useless. All paths, which do not lead towards the Lord, are to be avoided. In this sense all the godly qualities are to be practised in life. God is Truth, Fearless, Devoid of Enmity, Love, Pure, Just, Generous, Gracious, Sweet etc., therefore truthful living, fearlessness, friendliness, love, purity, justice, generosity, graciousness, sweetness etc. can make us godlike. The qualities of God are innumerable. He is bestower of qualities, but there is none who can in turn give any quality to God.

The Guru believes that there are two kinds of actions i.e. good and bad. The doer cannot escape from reaping the fruit of his actions. He has to undergo punishment for his bad actions³. If he rules the world with high-handedness and drifts away from the path of God, he will go to hell quite naked and will repent for his evil actions⁴. The Charvaka hedonism has been rejected outright by the Guru. All the worldly pleasures enjoyed by our senses end in pain and misery. The pleasures create disease and the ensuing pain becomes the remedy. It proves a blessing in disguise, because it puts us on the right path. The bodily and mental ills are cured with the expert advice. The Guru comes to our rescue. It is necessary to discriminate between the 'good' and the 'pleasant'. The 'good' is a pointer to spiritual life and the 'pleasant' to the mundane. The 'good' leads to self-realisation, which is the result of self-restraint (*Sanjam*). Self-restraint may not be misunderstood for self-mortification as against self-indulgence. Self-mortification has been rejected by the Guru. Self-indulgence to a certain limit is not bad. Lust, anger, greed, attachment and ego are bad in themselves, but their rightful use helps in spiritual advancement.

The thought, word and deed are the three significant factors, which determine the moral standard of an individual. The thoughts which arise in the mind manifest themselves either through speech or through bodily action; therefore the consideration of the moral standard rests on the behaviour exhibited through the body, speech and mind. The virtue or righteousness exhibited through body, speech and mind is known as *Dharma* and evil or unrighteousness is called *Adharma*. The Guru has laid emphasis on adopting *Dharma*⁶ and discarding *Adharma*. The prominent vices connected with the body are : cruelty towards others in the act of the accumulation of wealth, the theft of wealth belonging to others and sexual hunger. The body is quite careless about the real objective of its birth in this world. It passes the night in sleeping and the day in enjoying, and thus the most precious opportunity in this birth is wasted⁷. The first virtue connected with body is *Ahimsa* or non-injury to living beings. The Guru is quite emphatic on this virtue. In order to rise higher on the spiritual plane, one should know within himself the significance of mercy towards all and treat all the *jivas* like himself⁸. The Guru has mentioned four fires: violence, attachment, greed

and anger⁹. All these fires are the result of ego, which is not liked by the Lord. The Guru advises the man of the world to keep away from the wealth and women of others, telling him clearly that greed and ego are poison and evil¹⁰ and that he should forsake fraudulent ways, calumny, lust and anger¹¹.

The virtuous action of the body is the service of others. Instead of keeping an eye on the wealth of others, one should help others from his honestly earned income¹². The foremost activity of the body should be to work hard for the welfare of the family and society. The duty of the head of the family is to work in order to fulfil the needs of his family and his own requirements. He should also share his earnings with the needy. The Guru says, "One should labour for one's requirements and should also give something in charity. He will recognise the way of the Lord." The help to others should be without any desire for remuneration. Charity without any expectation of reward is real charity. One should always be ready for social service for the good of humanity. The foremost aim of an ideal Sikh is the service of humanity.

The speech of an individual should be truthful and sweet. With harsh words the love dies down and the friendship ends,¹³ therefore the Sikh should never talk ill of anybody¹⁴. The unrighteousness with respect to speech consists in practising falsehood, tartness of expression, calumny and gossiping. All these acts stand in the way of spiritual progress. The calumny is a great sin¹⁵. The righteousness with respect to speech consists in the practice of veracity, uttering of speech for the good of humanity, sweetness of utterance and the recitation of scriptures. All these acts are done for the good of individual soul and for the society. The recitation of scriptures is an act of faith. The sayings of the sages inspire us for higher ideals and nobler acts, thus paving the way for our spiritual enlightenment. The practice of listening and imbibing the script of the scriptures creates within us the sacred fear of the Lord¹⁶.

The mind is the pivot of worldly life. It is related to intellect. The prayer of a Sikh lays emphasis on the higher plane for intellect and lower for the mind,¹⁷ because the mind is mostly attracted towards the vices. The upper plane of intellect (right thinking) will obstruct vices from entering the plane

of mind, being overshadowed by it. The mind, if let loose, can play havoc and if kept under control, can raise us spiritually. These different states of mind have been depicted by the Guru in his works. The cure suggested for the malady of the mind is the primal sacred formula of the Name of the Lord. By this the sins of the previous births are washed away. Metaphorically, the mind is an elephant in the forest of the body. The Guru gives the *Ankush* (goad) of True Word¹⁸. The five evils i.e. lust, anger, greed, attachment and ego surround the mind. These evils can be destroyed only with the Word of the Guru. The intellect should be kept unpolluted and above all sorts of quarrels. The right intellect should be a strong rider over the mind-horse, which is to be bridled and caught by the forelock. This intellect will lead us towards the Lord and we will be the recipients of honours¹⁹. Because of its company with the evils, the vices which originate in the mind consist of ill-will towards others, greed in respect of what belongs to others and want of faith in the scriptures. Against these vices, the virtues of the mind are kindness towards others, indifference to material advantages and faith. Faith is the cause of reverence and piety.

Chapter V

THREE MAJOR CONCEPTS OF SIKH MORAL PHILOSOPHY

THE CONCEPT OF HUKM

The concept of *Hukm* is the main concept, which concerns both Brahman and His Creation. *Hukm* is an Arabic word, which according to Arabic-English Lexicon by William Edward Lane gives the following meanings :

Prevention or restraint; judgement or judicial decision; a judgement respecting a thing that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing or not; restrain of a man from wrong doing; profitable discourse such as restrains from and forbids ignorant and silly behaviour; the exercise of judicial authority, jurisdiction, rule, dominion or government, an ordinance, a statute, a prescript, an edict, a degree or a particular law; custom or usage; predicament; also knowledge or law in the matters of religion.

But in the Sikh Religious Philosophy *Hukm* connotes the judgement, the ordinance or decree or command of God, Who is Sovereign of all the Creation besides being its Creator. The word "Sultan" has often been used in the verses of Guru Nanak Dev. Like a Sovereign and Supreme Commander, the *Hukm* (Order/Command) of God Prevails. Though the worldly kings claimed "Divine Right", they were not divine and their rule was not everlasting like the Authority and Suzerainty of God. He is the True

Sovereign with True *Hukm*, and this idea worked as a great consolation for the suppressed Indian masses. Unlike the worldly kings, their Sovereign (God) was full of Benevolence and Kindness. Their devotion towards God was, thus, a combination of profound veneration and holy awe, which grew into an ardent and passionate love for the Lord. The Sikh Gurus specially selected the word *Hukm* from the foreign language and chiselled it conceptually and made it an appropriate tool for their religious philosophy. Guru Nanak Dev says, "O Lord, the magnitude of Thy *Hukm* cannot be known; none can write about it. Even a hundred poets in unison cannot describe an iota of it. None has been able to evaluate it; they only say whatever they hear (from others)....He does not consult anybody whenever He Creates or Destroys, whenever He gives or Takes away. He Alone Knows His Nature and Does Everything Himself" (p.53)². In these verses God has been depicted as a Supreme Sovereign. Several words have been used as synonyms of *Hukm* in *Guru Granth Sahib* viz. *Aagya*, *Tamaae*, *Ichha*, *Anroop*, *Phurman*, *Parwana*, *Chiri*, *Haakaara*, *Kautak*, *Choj*, *Qudrat*, *Lekh*, *Kirt*, *Kalam*, *Kagad*, *Bachan*, *Bāni*, *Bhai*, *Bhau*, *Sabad*, *Vāk*, *Akhar*, *Kavao*, *Amar*, *Bhāve*, *Bhānā*, *Razā*. The following commendatory and eulogistic expressions regarding *Hukm* are found in the *Sikh Scripture* :

1. The *Hukm* of the Lord is Inexpressible³.
2. The *Hukm* is One like the Lord⁴.
3. The *Hukm* is All-Pervading, Almighty, Fearless and without Enmity⁵.
4. The *Hukm* is Ever-Existent (*Sat*)⁶.
5. The *Hukm* is the Lord, Creator, Preserver and Destroyer of both the soul and the world⁷.
6. The *Hukm* is the cause of *Karma*, Transmigration and Salvation⁸.
7. The realisation of *Hukm* is rewarding and its ignorance brings chastisement⁹.
8. The *Hukm* is the pinnacle of Love, Yoga, Devotion, Knowledge and Action (*Karma*)¹⁰.

It is not appropriate to say that the *Hukm* is merely the inner voice or the voice of the conscience or merely the outer voice or merely the moral, social, and political laws or merely the laws of Nature or merely the

establishment of the kingdom of God. It is the over-all Will of the Lord, which concerns the whole Universe and everything concerning it. In the Sikh moral philosophy the *Hukm* is the Divine Command which pertains to the Laws of God. These laws are of three types : the physical, the moral and the spiritual¹¹. The moral law is the law of *Karma*. In the second stanza of Japuji, Guru Nanak Dev says, "With the *Hukm* of the Lord, the world of matter has been created. This *Hukm* is Inexpressible. With the *Hukm* (Command) of the Lord all the beings have been created and out of them, the human being has been given the position of prominence. Some of them are superior and some inferior (because of their *Karmas*) and according to their writ, they undergo pleasure and pain. With the Command of the Lord some comê under His Grace and others are always under transmigration. Everyone is under His Command, there is none outside it. The one who comprehends the *Hukm*, becomes egoless"¹². Thus the Command of the Lord prevails everywhere. None can escape the Laws of God. As one sows, so shall he reap. Every action brings in the due reward or punishment. The Lord Creator is also the Lord Justiciar¹³. Under the Command of the Lord, the impact of vices can be washed away by the meditation on the Name of the Lord. According to Guru Nanak Dev, "The Lord's Name is within the Divine Command, which is realised through the True Guru"¹⁴. Guru Ramdas says, "The enlightened one obeys the Command of the Lord and attains peace under His Divine Will. Under His Will, he serves the Lord and contemplates on Him; in this way he merges and makes others merge in the Lord. For him, the fasting, vow, purity and self-restraint are in the observance of Lord's Will, through which his mind obtains the desired fruit. He is like a chaste bride, who realises her Lord's Will and inspired with love, serves the True Guru"¹⁵.

God, whose *Hukm* prevails everywhere, is the Treasure-house of qualities (*Guni-Nidhàn*). All qualities emanate from Him. He bestows qualities on persons without them and gives more to the persons already gifted¹⁶. His qualities are innumerable, inexpressible and inaccessible. He is Infinite, therefore His Attributes are Unlimited, but the soul is finite, therefore its attributes are finite. Because of the identity of Brahman with the soul, several attributes of Brahman are reflected in the soul or finite

self. When these attributes are realised, the finite self experiences unity with Brahman.

A person without qualities and godly attributes cannot traverse the path of devotion (*Bhakti*)¹⁷. The finite self coming into contact with the dirt of *māyā* forgets its true essence. Its godly nature is covered by *māyā* and ego, therefore it experiences births and deaths. In ignorance, the self falls a prey to vices and without the realisation of attributes, it cannot reach its goal. Undoubtedly, the greatest emphasis in the hymns of the Sikh Gurus is on Truth and Purity. God Himself is Truth. He is called *Sat Purakh* (True Lord). The person who knows Him is called *Sat Guru* (True Guru). Truth is realised when there is cent percent purity¹⁸. Guru Arjan Dev says, "O Brethern, Truth is always pure and Pure are they who are True"¹⁹. Truth is the highest of all virtues, but still higher is truthful living²⁰. Whenever these persons of truthful living assemble, they constitute *Sat Sangat* (the holy congregation). The company of such saints is supreme in purity, where one is imbued with the love of the Lord, Guru Arjan Dev says, "Listen, my friends, the praises of *satsangat*, the dirt is washed off and millions of sins are dispelled and the mind becomes immaculate"²¹. According to Kabir, when the mind becomes pure like the water of Ganges, the Lord is attracted towards it and follows it²². Such a pure congregation was given the name *Khalsa* by Guru Gobind Singh. The word *Khalsa* has two connotations. As a derivative from the word *Khālis*, it means pure, but as a derivative from the word *Khalisa*, it is used to denote the immediate territories of any Chief or State as distinguished from the lands of tributaries and feudal followers. When we say, "The *Khalsa* belongs to God (Waheguru) and the victory is of God", the word is used in the second sense. As mentioned above, the Lord, the Guru, the *Sangat* and the true devotee (*Gurmukh*) are all pure and immaculate, they all have common attributes. The *Sangat* and the true devotee who are called *Khalsa* are *Nirbhau* (without fear) and *Nirvair* (without enmity) like the Lord. Throughout the history of the Sikhs we find that the *Khalsa* has remained fearless and without enmity.

THE CONCEPT OF MORAL PURITY*

As said above, Truth and Purity go together. Without purity of body

* For a fuller view of the Sikh Concept of Evil, please see the Chapter on Sikh Theology.

and mind one can never be truthful. Purity is an Attribute of God. Whosoever devotes himself to the Pure Lord, becomes pure. All others are impure. Brahma and Indra are impure; the sun and the moon are impure. This world impure. Only one i.e. the Lord Infinite is Pure²³. The *Jiva* or finite self is impure. The impurity is due to the ego and *māyā*. The Name of the Lord can only bring in purity²⁴. "Whosoever is pure in spirit and body, he acts according to the instructions of the True Guru; the falsehood cannot stay near him and he is active in the region of Truth"²⁵. That body is pure, which is free from sins. That person is pure, who realises his self. A 'pot' of purity can contain Truth, but such pots are very rare. The body does not become pure with mere bath, the purity comes when the Lord dwells in the mind. That body can only be called pure, in which the True Name of the Lord dwells. The purity comes with godly qualities. Some of the godly qualities on which emphasis has been laid in *Guru Granth Sahib* are Justice, Fearlessness, Love, Mercifulness, Generosity, Tolerance, Sweetness, Goodness and Beauty.

Four ends of human action have been emphasised in Indian ethical thought. They are *Dharma* (duty or virtue), *Artha* (wealth), *Kāma* (pleasure or enjoyment) and *Moksha* (emancipation). But *Dharma* and *Artha* may not be called ends of human endeavour, they may be called means to the other two ends i.e. *Kāma* and *Moksha*. *Moksha* or final emancipation is the highest end, because with its achievement all the sufferings cease and the state of Supreme Bliss is attained. *Kāma*, *Artha* and *Dharma* are inter-dependent. While pursuing *Kāma* and *Artha*, the observance of *Dharma* is necessary. *Dharma* is the basis of a great culture, because it leads towards virtuous life. It connotes not only law, justice, customary observance and duty, but also virtue, morality and religious merit. *Dharma* according to Sikhism, is the Power which sustains the earth in the proper place and supports the heavens without columns. There is no legendary Bull beneath the earth, there is only *Dharma*, the Universal law supporting it. *Dharma* is born out of the conjugal relationship between mercy (*Daya*) and contentment (*Santosh*)²⁶. Mercy is the mother of *Dharma*. When the king becomes butcher and there is chaos in society, *Dharma* melts away. The great souls come to the earth for stabilisation of *Dharma*. Guru Gobind Singh admits

his objective of the propagation of *Dharma*²⁷. Guru Nanak Dev wants a man of the world to destroy falsehood and remain steadfast in Dharma. Guru Arjan Dev says, "Delay not in *Dharma*, delay in sin"²⁸.

There are three planes on which a *Jiva* acts i.e. physical, mental and spiritual. The human being is most mature of all the *Jivas*. If all his faculties work properly, he is sure to reach his goal i.e. the realisation of Ultimate Reality. The field of body is to be cultivated for truthful life and spiritual advancement²⁹. All the senses are to be harnessed properly. There are five organs of perception and five organs of action, through which we operate on the material substances of the world. Keeping in view the above-mentioned ten senses, the virtues have been divided into three parts i.e. the virtues of the body, the virtues of speech and the virtues of mind. These organs should function properly in order to sustain the mental and spiritual health. There is a healthy mind in a healthy body. The world is full of diseases. It becomes dirty because of the lack of truthful living. The remedy according to the Sikh Gurus, is the Name of Lord³⁰. The path of life enunciated by the Sikh Gurus was the path of self-realisation or perfectionism; it is neither self-gratification or hedonism nor self-denial or rationalism.

A virtuous life, is necessarily, a disciplined life. The *Karmas* (actions) are kept fully under control. Self-control is a 'must' for an ideal person. The actions concerning an individual are born of mind, speech and body. The mind acts through the five organs of perception. The throat, tongue and mouth are the organs of speech. One should not be hasty in speech. One should think about every word before one speaks. Several failings of the tongue, that talks, have been mentioned by the wise people. For example, talking unnecessarily, talking about unfair dealings, quarrelling, talking maliciously, calling bad names, cursing others, making fool of others, making false promises, telling lies and swearing falsely, censuring and condemning others, backbiting, exciting quarrels falsely, pretending falsely etc. The mastery over the tongue is a significant requisite of self-control. It is rightly said that the tongue inflicts deeper wounds than the sword.

The physical body, if not controlled properly, becomes a prey to lust and anger³¹. These are two of the five major vices. The other vices are greed, attachment and ego. None gets satisfaction from these vices. The lust is

the cause of one's entry in hell and his bewilderment in transmigration³². The anger is like a *Chandāl*, a merciless wretch; one should keep away from it³³. A greedy person is like a dog wandering in diverse directions, eating away both bidden and forbidden victuals³⁴. The worldly attachment through full of relish, is only a blemish. The ego is the fundamental vice and lays the foundation of birth and death. It is not liked by the Lord. All the pilgrimages, fasts, charitable acts, are of no avail, if they are done in ego. Only that person is accepted in the court of the Lord, who washes away his ego, with the grace of the preceptor.

Just as there are basic vices, there are live cardinal virtues. Each vice has one strong opposing virtue. Lust is overshadowed and effaced by self-restraint (*Sanjam*), anger by toleration, greed by contentment, worldly affection by devotion to duty and ego by modesty. Self-restraint is the golden principle.

The Sikh Gurus rejected both self-gratification and self-mortification. They recommended self-restraint for the growth of a healthy personality. Too much eating and drinking makes one unhealthy³⁵. We should sleep only according to our need. Too much accumulation of wealth also worries us like poverty. Only the golden mean is the best³⁶. Anger leads to physical violence. It is a stream of fire like attachment and greed³⁷. The pre-requisite of *Dharma* is non-violence, non-injury to living beings. The *Sikh Scripture* speaks highly of forgiveness, forbearance and patience. Along with Truth and Mercy, Contentment is considered the golden principle of conduct³⁸. The virtue opposing attachment is non-attachment (*Vairāgya*) which means absence of worldly desires or passions. For the Sikh Gurus *Vairāgya* did not mean asceticism or disinterestedness or indifference to the world³⁹. According to them one should consider himself as a guest in the world. He should remain non-attached with the world of attachment and serve the interests of his family and society to the best of his capacity. Another significant virtue is modesty. It brings in a feeling of humility. Humility is sweet and essence of all virtues⁴⁰. The service of the society awakens humility, which raises the modest man to higher stages in the spiritual domain⁴¹.

For virtue and vice, created under the *Hukm* of the Lord, we use the

words *Punya* and *Pāp* in Punjabi language. They have been respectively recognised as the causes of happiness and misery, not only in this world, but also in the next world. Each action may either be virtuous or vicious. Its value depends on the motive, means and result. It has been emphasised in *Guru Granth Sahib* that man commits sins under the impact of five vices and thinks that they are washed away by taking bath at holy places. After his pilgrimage, he commits more sins. Such a person is enchained and taken to the abode of *Yama*. The sinner burns in the constant fire of vices⁴². He knows no end to such deed. He is unable to come on the path of devotion. His beloved wants gold and silver and his friends want to have eatables. For them he commits sins. He sees, but is blind. He does not listen to anybody. God, who lives close to him, is considered by him, living far away, therefore, he commits sins. The god of death catches him and subjects him to constant agony⁴³. The Creator throws him into the hell and *Yama* examines his actions. The sinner has an inward fear of punishment. Therefore one should follow only the path of *Dharma*. In *Guru Granth Sahib*, each birth and death has been considered a hell. One may be born as a fourlegged animal, as a crawling serpent, as a flying bird, as a small insect, or as a being in water etc. All these lives are like hells. A Sikh neither desires to go to heaven nor fears hell. He rejects both of them⁴⁴. One goes to heaven or hell because of ego and actions in the world of three *gunas* (modes). Within the fold of ego one can be both truthful and sinful, but a Sikh has to rise above both types of actions in order to escape transmigration and, therefore, he has to discard both heaven and hell. The *Sikh Scripture* has rejected all penances like charms, mantras and other methods for the expiation of sins⁴⁵. It has been clearly stated that it is futile to perform penances. If the Lord is remembered, there is no need of performing any penances. And the Lord is remembered in the company of the saints, therefore no penances are required in such a company (*Sādh Sangat*). Just as the fire destroys the cold, the company of the saints destroys the efficacy of such penances.

THE CONCEPT OF THE SOLIDARITY OF ONE MANKIND

Sikhism is the religion of householders⁴⁶, who are a part and parcel of a disciplined brotherhood. This brotherhood or society does not discrimi-

nate between man and man on the basis of caste and birth. The Sikh Society necessarily a society of workers, who have to perform dual duty, firstly for sustenance of their bodies and secondly for their spirits. As regards their physical subsistence, they have to do either manual or mental labour as a healthy constituent of society and for their spirits they have to work under the guidance of the True Guru..... The Word is their Guru⁴⁷ and the 'work is worship' for them. They have also to act as social workers with emphasis on public good. In the holy congregation they have to fan the sweating participants, to supply water to thirsty disciples and to grind flour for feeding the hungry persons⁴⁸.

The common fund collected out of voluntary offerings and tithe has to be utilised for common good. The deserving and needy are to be given help out of this fund. The common kitchen (*langar*) started out of the common fund has a special feature of Sikh movement since the times of the Gurus. It created a sense of equality among the members of Sikh brotherhood. But this common kitchen is not meant for the needy Sikhs only; it has to remain open for all. Any person of any society, of any caste, colour and creed, can partake meals from this common kitchen. In the common kitchen, a *Brahmin* has to sit side by side a *Shudra*, a king with the lowliest of his subjects, on the same carpet. This creates confidence among the workers of all types regarding the respect of their profession. The person of higher rank are emptied of their ego and they consider themselves as public servants, meant for the service of common people. All of them are unified in a bond of brotherhood. The sisters have an equal status with their brothers. They help in the kitchen, but at the time of distribution of meals, they sit and enjoy meals with their brethren.

The Woman receives great veneration in Sikh Society⁴⁹. She is in no way inferior to man. She gives birth to kings and divines. As a mother she receives respect of the whole society, as a wife she is the better-half⁵⁰ and as a daughter she is a trainee for becoming a healthy constituent of the society. Sikhism is against polygamy. 'One man and one woman' is the golden rule.

The elderly women are to be considered as mothers, the equals as sisters and the youngsters as daughters⁵¹. In this way the society can be saved from several physical and moral diseases. The marriage-ceremony in Sikhism is not the union of two bodies only, it is also a spiritual bond. Two souls come in tune with each other. The child-marriage is traditionally prohibited

in Sikhism.

Sikhism is against the exploitation of any kind. Every worker must get his due, therefore the idea of slavery is foreign to Sikh Society. Everybody must work for the economic betterment of the society. A holy congregation or an assembly of five Sikhs can give their verdict like a 'Panchayat' on an act considered antagonistic to the canons of Sikh faith. A Sikh is necessarily a soldier and a warrior. If he is not busy for the sake of *Dharma* in the battle against a tyrant, he is busy in warfare on another plane. He is an invincible warrior with an armour of humility,⁵² riding on the Path of God, moving fearlessly among the forces of the enemy, conquering the whole world after bringing the five vices under control. He has to become not only master of physical culture, but also a specialist of moral and spiritual cultures. In his struggle against the evil forces, he has not to take up arms immediately, but should try to bring the vicious opponents on the right path, but if all his attempts at reconciliation fail, it will be reasonable, on his part, to take out his sword⁵³ and come in the open battlefield for the protection of *Dharma*.

The Sikh Society has a universal outlook. It is a part and parcel of the world community. The Sikh Gurus brought the whole world within their thought-compass, therefore the Sikh Society can never have narrow or antisocial natationalism as its objective. It can never be hostile towards others. It discards all types of parochialism. Its motto is 'service'⁵⁴ and its slogan is 'excelsior'⁵⁵.

The daily Sikh prayer ends with the following words : "*Nanak Nām Chardhī Kalā, Tere Bhāne Sarbat Kā Bhalā*" (Nanak says: The Name of the Lord keeps the spirits high. O Lord, Thy Will consists in the welfare of all mankind). Such a prayer of a Sikh is one of his basic social commitments. The message of *Guru Granth Sahib* is meant for all the strata of society, irrespective of birth, caste and colour. The True Guru has in his purview the whole of humanity. In Sikhism, the *Sangat* or *Sarbat Khalsa* is considered supreme. According to Guru Gobind Singh, the human race is all one⁵⁶. All the human beings have the same eyes, the same ears, the same bodies and the same habits and the same combination of elements, then why there should be any differentiation between man and man ? Our Lord God is the common father of all. Guru Arjan Dev says, "None is my enemy and I am enemy to none"⁵⁷. He also says, "The merit of solidarity is inexpressible"⁵⁸.

Chapter VI

SIKH MYSTICISM

Sikhism is a discipline, which when observed completely, leads to the union with the Lord Almighty. The ethical qualities play a great part in the spiritual uplift. They wash away all the dirt gathered on the physical and mental planes and tend to make the mind and body pure. This purity is a pre-requisite for spiritual awakening. It brings self-realisation. Guru Nanak believed in the certitude of some means of arriving at the ultimate reality. He was opposed to all kinds of sacraments, therefore the sacramental mysticism of the Vedas did not fall in with his line of thought. He laid emphasis on the inner significance of a ritual or a symbol. Four types of mysticism i.e. the mysticism of grace, the mysticism of love, pantheistic mysticism and nature mysticism come within the broader orbit of Sikh mysticism. The mysticism of grace plays a vital role in Sikh religion. Guru Nanak says, “The body takes its birth because of *Karmas* (actions), but the final emancipation is attained through the Grace of the Lord”¹. None can influence the Lord for His Gifts. A person, while awake, may not receive them, but a sleeping person may be awakened and gifts may be bestowed upon him². The Lord resides within every *jiva* and does not take advice of any one for bestowing His Grace³.

Man is sinful and God is Gracious. Thus there is a gulf which exists between the nature of man and the nature of God. This gulf can only be bridged by the Grace of the Lord. Since *jiva* is weak and helpless,⁴ it bows

and prays before the Almighty. The prayer kills the ego of the individual. The repentance shown in the prayer purifies the mind and this is the beginning of His Grace. The fear of the Lord occupies the mind. It is not fear in the ordinary sense, it is the indescribable awe of the Lord Almighty⁵. This fear brings us under the discipline of the preceptor. The life of love and devotion begins⁶. This phase of mysticism is known as mysticism of love. God is love and reciprocates our love with open arms. In this case Godhead becomes intensely personal like a human beloved. The poetry of Guru Nanak is characterised by the exuberance of love for the Lord. The Lord is lovable and kind. Though the Lord of the Guru is *Nirguna* or unmanifested, the love for Him is manifested in several ways.

The mystic love is identical with devotion. The bride is whole-heartedly devoted towards the Lord. The fear of the Lord makes her devotion stronger and her love brighter. There can be no love and devotion without the fear of the Lord. The Guru has mentioned the love for the lotus-feet of the Lord⁷. The veneration of the lotus-feet results in the destruction of ego. All the evils are shed away with the exuberance of love. But whosoever desires to follow the path of love, he has to carry his head on the palm of his hand⁸. Guru Nanak bows before such a person who has Truth in his heart and within that Truth love resides. The state of *Sahaja* is realised by that person by following the discipline of the Guru, which lays emphasis on the remembrance of the Name of the Lord. The Guru and the Name occupy a very important place in Guru Nanak's mysticism of love⁹. The Guru is one who unites every separated soul with the Lord. His main functions are to give the Word to the disciple and impart knowledge to him. The love of the Lord increase with the remembrance of the Name. This Name is the Word given by the Guru. If the Word of the Guru is repeated with complete devotion and surrender, the Lord meets the devotee and a permanent union is attained¹⁰. Ethical qualities are necessary for spiritual development. Continence, patience, fear of the Lord, love etc. are pre-requisites for the retention of the Name of the Lord in the human body.

The devotee of Guru Nanak has to live the life of a householder and has also to remain unattached. He has to perform all his worldly duties, but has to focus his attention on the Lord. He has to become like a lotus,

which is born and bred in water, but remains unaffected by it¹¹. He rejects *mantras*, *yantras* and *tantras*, the prevalent modes of self-realisation. He is a *yogi* and his *yoga* is a balanced combination of *Karma*, *Bhakti* and *Gyān*. He is a mystic and *Bhakti Yoga* has a very important place in his mysticism. *Hatha Yoga* is totally rejected. His *yoga* is known as *Nām-Yoga*, *Surt-Shabad Yoga* or *Sahaja Yoga*. He is *Bhakta*, but there can be no *Bhakti* (devotion) without the qualities. The best form of his *Bhakti* is *Bhāv Bhakti* i.e. devotion through love. The *Sādh Sangat* or the company of the saints has a significant role to perform in his spiritual development. He is required to join the holy congregation everyday in order to understand and practise discipline ordained by the Guru¹². He gets proper guidance from the experienced disciples. The Guru-soul remains present in the congregation. The chief characteristic of this congregation is its power of transformation. Just as a philosopher's stone transforms the ordinary metal into gold, similarly the congregation makes a god of an ordinary animal-man. Through gradual practice of the discipline, the devotee attains the final emancipation, which is called *Param Pad*, *Chautha Pad* (the fourth state) or *Turiyā*¹³. *Turiyā* or *Sahaja* is the fourth or the final state, the first three states being *jāgrit* (state of awakening), *swapan* (dream-state) and *sushopit* (dreamless sleep state).

Another type of mysticism, which we find in most of the religions in one form or the other is pantheistic mysticism. Pantheism is explained as "God is all". The Guru says, "He, who is the cause of everything pervades every-where"¹⁴. Wherever I go, Thou art there, O True Creator !"¹⁵. Thou art the wooden tablet, Thou art the pen and Thou art the writing. There is only one, O Nanak! and no second"¹⁶. The Guru believes in the all-pervasive Lord. The pantheistic mysticism, however, emphasises that God and man are one. The line of thought taken by Shankara that "Man is God" in his famous saying *Tat Tvam Asi* has not been accepted by the Guru, because in this case when man is *Brahman* Himself, there is no need for efforts towards the unification of man and God. A discipline believing in love and grace can never accept "So Ham" (I am He). This line of pantheistic mysticism does not find favour with Guru Nanak. He agrees with the ideal of searching the path of unity with *Brahman*. He does not deny the existence

of matter as Shankara does. For him the world is real and the weaknesses of man are also real. He has to remove his failings and come under a discipline in order to achieve final emancipation.

Another type of mysticism is nature mysticism. Shri C. Jinarajadasa writes in his book entitled 'The Nature of Mysticism', "To the pantheist, nature is a veil over the great reality; to the nature-mystic she is real, and not an illusion.....everywhere he sees, according to his temperament and mood, rhythm, order, beauty, love and beneficent law; he needs no faith or doctrine to guide him to God, for he communes with God as he contemplates Nature"¹⁷. Guru Nanak says, "I bow with devotion to the Lord, who lives in Nature"¹⁸. "After creating Nature, He lives in it"¹⁹. "He has created the throne of Nature"²⁰. "The mind is satisfied after seeing Nature"⁽²¹⁾. One hymn of Guru Nanak Dev on Nature in *Vār Ásā* clarifies his concept of Nature. Not only he sees Nature in nether-world and skies, in colours and kinds, he also sees Nature in eating, drinking, wearing, thinking, seeing, listening etc. He sees Nature in virtues and vices, in honour and disgrace, and in holy scriptures. The Guru says in another hymn, "Thou art in water, on plains and within the earth and sky and pervade everywhere."²². However the mysticism of Guru Nanak Dev is mainly the mysticism of love.

Chapter VII

MEDITATION IN SIKHISM

INTRODUCTORY

According to English lexicon, meditation is serious and sustained reflection or mental contemplation. It is the continuous application of the mind to the contemplation of some religious truth, mystery, or object of reverence, as a devotional exercise. This definition of meditation projects the following thoughts :

1. That mind is the basic conscious factor for meditation.
2. That it is applied to the contemplation of some religious object of reverence, and
3. That the application of mind is continuous and a devotional exercise.

All the religions lay emphasis on the conquest of mind, without which we cannot tread the path of meditation. According to Guru Nanak Dev, if the mind is conquered, the whole world is conquered¹. But mind is both imperceptible and mercurial. Has anyone ever seen the mind ?

“Sanak, Sanandan, Sanatan, Sant Kumar, Nārada-*Muní* and Sheshnāga
could not see the mind within the body,
Search for this mind, O fellow-beings,
Where goes the mind, when the body is no more ?
With the Grace of the Guru, Jaideva and Namdev
comprehended it in their devotional love.

This mind neither comes nor goes,
 Only a person without illusion, knows the Truth.
 This mind is without any form or sign.
 By the Will of the Lord, it comes into being and also Merges in Him
 under His Will,
 If anyone knows its secret,
 It then Merges in the Lord, the Bestower of Peace.
 With one Self and all the bodies
 Kabir roves in this mind”.

(Gauri Guareri Kabir, p.330)².

Only an enlightened person, called *Gurmukh* in Sikh terminology, can see and know the mind within the body. Guru Amar Das says :

Only an enlightened person (*Gurmukh*) sees the mind within this body,
 Because of the devotional love, the ego is dried up,
 The adepts, seekers and men of silence, though absorbed in
 contemplation.

Have not been able to visualise the mind within the body

(Majh M.3,p.124)³.

He who is ignorant about the mind, is also ignorant about meditation. According to Guru Nanak Dev, within this unseen mind, are hidden five evils, which are unstable and roam as if dejected. Therefore the mind does not remain steadfast with the Beneficent Lord, because it is greatly bound with *māyā* (mammon) and enchanted by greed, deceit, sin and hypocrisy. (Asa M.1,p.359)⁴.

It follows from the above exposition that there is a definite devotional exercise of technique of meditation in Sikhism, on which the disciple (Sikh) has to work continuously under the guidance of the Guru. The mind has to be emptied of the evil forces and has to be purified by following closely the discipline enunciated by the Guru. The object of reverence is God Himself, with Whom Unity is to be attained.

II

VARIOUS TECHNIQUES OF MEDITATION REJECTED IN SIKHISM

All those techniques involving violent processes and inconvenient postures of the body have been rejected by Guru Nanak Dev.

According to him:

There are some who go to the forests and observe silence.

There are others who suffer the pangs of frosty winter and ice-cold water.

There are others who besmear their bodies with ashes and do not wash off the dirt;

There are others who wear matted hair and look wild, in this way they dishonour their lineage,

There are others who wander about naked all the time and do not have sound sleep;

There are others who burn their limbs in fire and waste away themselves.

Without the Name of the Lord, their bodies are reduced to ashes, why and for what to wail for them ?

Only they look beautiful in the court of the Lord, who serve their true Guru. (Var Malar M.1,p.1284-85)⁵

There are some who live in the forests and pick and eat fruits and roots.

Some wander about wearing ochre-coloured robes as Yogis and Sannyasis,

Within their hearts they are haunted by the great desire for clothes and food,

They waste their lives, they are neither householders nor ascetics.

The death hangs over their heads and they are victims of three-phased desire,

Death does not come near him, who under the Guru's discipline, surrender completely to the Lord..... (Var Majh M.1,p.140)⁶

Guru Nanak Dev is very critical about deep and profound thinking and prolonged reflection on some abstruse subject. He is equally against the method of observing silence for concentration. He is not in favour of keeping fasts or becoming worldly-wise. (Japuji,p.1)⁷. According to the Guru, the austerities are of no avail. He says, "The more one reads and writes, the more he burns. The more one wanders on pilgrim-stations, the more he prates. The more one takes to religious guises, the more discomfort he causes to his body. He who does not eat corn loses the taste of life. One remains in great anguish, having been absorbed in love for the other (except the Lord). He who does not wear clothes suffers great agony all the time. Steeped

in silence, one is waste away, how will he wake up from sleep without the Guru ? He walks bare-footed, which is the result of one's own actions. He eats filth and throws ashes on his head, in this way the blind fool loses his honour. He does not know that nothing is acceptable without the Name of the Lord. He dwells in wilderness or on the cremation-ground. The blind one being ignorant repents in the end. One who meets the True Guru, attains peace. He imbibes the Name of the Lord in his mind. He, on whom, the Lord, showers His Grace, meets Him. He becomes free from hope and fear and burns his ego with the Word of the Guru." (Var Asa M.1,pp.467-68)⁸.

Talking about various garbs, Guru Ram Das says, "Forsaking the life of the householder, one went to the forest, but his mind could not be controlled even for a moment; but when it came under the refuge of the saint, its wanderings ceased and it settled down in its own home. The *Sannyasi* abandoned his sons and daughters, but his mind's plentiful cravings did not stop, and in these cravings he did not understand his objective, through the Word of the Guru, he destroyed his cravings and attained peace. In melancholy, he became a *Digambara* (Jaina monk), but his mind wandered ceaselessly in all the directions, in these wanderings, his desires were not extinguished. When he met the saint, he entered the Abode of Compassion. As a *Siddha* (adept), he practised many postures, but his mind wants to acquire the miraculous powers; it could not attain contentment, but on meeting the saint, it became content and attained the miraculous power of the Name of the Lord". (Bilawal M.4,p.835)⁹.

Guru Arjan Dev sings in the same strain. He says, "By reading the sacred texts and ruminating on the Vedas, cleansing the intestines and controlling breath in the nerve-channels could not free me from the bondage of five evil passions, but instead enchained me more in ego. O dear one, none could meet the Lord by such techniques, I performed many such practices. Ultimately I prostrated at the Lord's door and prayed for the grant of discriminating intellect. I practised silence, made my hands as the leaf-plates and wandered naked in the forest. I visited the river-banks, pilgrim-stations and the whole earth, but could not get rid of duality. I desired to live at the pilgrim-station and place my head under the saw, but could not absolve myself from the mind's impurity in this way inspite of lakhs of

efforts. I performed charitable acts in various ways and gifted gold, woman, horses, elephants, corn, clothes and many lands, but could not arrive at the Lord's door. I performed worship, making flower-offerings, prostrations, salutations and six ritualistic works. Steeped more and more in the bondage of ego, I could not meet the Lord in this way. I practised *Yoga* as a *Siddh* with eighty-four postures and attained long life, but was born again and again and could not meet the Lord. As a king I indulged in royal pleasures and in great ego issued orders. I slept on beautiful couches, perfumed with sandal-scent, but ultimately fell into the terrible hell. Singing the praises of the Lord in the company of the saints, is the highest of all the *karmas*. Only he could obtain it, who is pre-destined to do it (according to the writ of the Lord)....(Sorath M.5,pp.641-42)¹⁰.

Sikhism rejects all gods and goddesses, all incarnations and prophets, therefore all the techniques regarding meditation on them, stand rejected. Idol-worship and worship of *lingam* have been decried¹¹. All ritualism, formalism and symbolism have been renounced. Only the Lord-God is the subject of meditation. All entities, which have been created by the Lord and are within the fold of *māyā* find no adoration in Sikhism. According to Guru Nanak Dev, "The Lord is not pleased by making music, by the sound of musical instruments and by reading Vedas; He is not pleased through the attainment of wisdom, knowledge and *Yoga*; He is not pleased by abiding ever in sorrow; He is not pleased through beauty, wealth and enjoyments; He is not pleased by wandering naked at pilgrim-stations; He is not pleased by giving alms in charity; He is not pleased by sitting alone in wilderness; He is not pleased by death as a warrior in the battlefield; He is not pleased by rolling in the dust of many. He takes the account of mind's love and is pleased with the absorption in True Name." (Var Sarang M.4, Shalok M.1,p.1237)¹². Thus all the techniques involving the bodily postures, the fancies of the mind and the worldly intellect are of no avail. Even *Bhakti* cults like Vaishnavism, Shaivism, Shaktism, Ganapatyaism and Shauryaism adoring gods and goddesses and indulging in ritualism are not in consonance with the ideals of Sikhism. Dancing in devotional ecstasy is also prohibited¹³. All other *mantras* except the Name of the Lord, all the *yantras* (magical diagrams) and all *tantras* (Shaiva-Shakta texts) as

understood in Hinduism are not helpful in any way in Sikhism. Guru Nanak Dev says, "I do not know the religious hypocrisy of *tantra* and *mantra*; my mind is pleased as I have placed the Lord within my heart." (Suhi M. 1,p.766)¹⁴.

TECHNIQUE OF MEDITATION IN SIKHISM

We have noticed in the foregoing exposition that alongwith their thoughts on various techniques, the Sikh Gurus have referred to their own technique of meditation. It consists in the total surrender by the seeker by killing his duality and following closely the discipline of the Name as enunciated by the Guru. The mind has to practise this discipline *en toto*. As long as the mind thinks of the pairs of opposites it is steeped in ignorance, illusion and duality. As long as it thinks of pleasure and pain, bliss and woe, gold and dust, poison and nectar, honour and dishonour, praise and calumny etc., it cannot practise meditation. Guru Arjan Dev says, "So long as the mind believes in love and hate, the union with the Lord cannot take place; so long as there is discrimination between one's self and another there is difference between the seeker and the Lord." (Sorath M.5,p.609)¹⁵. If the thought of duality is killed, then, assuredly, the mind enjoys bliss. According to the fifth Nanak, "He who kills the duality of the mind is a hero; he is perfect; he is glorious; he is freed from suffering; he becomes fearless; he merges in the Name of the Lord; he quenches his desire; he is approved in the Court of the Lord; he is really wealthy; he is truly honourable; he is the celibate; he attains salvation; his birth in the world is of account; he is rich for all times; he is very fortunate; he is wakeful night and day; he attains final emancipation in life; he leads pure life; he is truly enlightened; he contemplates in the state of equipoise. Without killing this duality, one does not become acceptable, even if he may practise millions of works, worship and austerities. Without killing it, the transmigration does not cease; one does not escape from death; he does not obtain knowledge, his impurity is not washed off; he remains defiled and loses everything. He on whom the Beneficent Lord showers His Grace, he gets release and obtains fulfilment. He whose duality has been killed by the Guru, he dwells only on One Lord." (Gauri M.5,pp.237-38)¹⁶. Thus duality is the main

obstacle in the way of meditation. The destruction of duality is the first step towards meditation. This is the first lesson learnt in the school of the True Guru¹⁷, which is known as *Sat Sangat*. What is the nature of *Sat Sangat* (the True Company) ? Only the Name of the Lord prevails in this True congregation¹⁸.

Who is the True Guru in Sikhism? It is *Guru-bānī* or *Guru Granth Sahib*, which is the embodiment of the spirit of the ten Sikh Gurus. The personal Guruship ended with the tenth Guru. Guru Gobind Singh bestowed the Guruship on *Granth Sahib* and thereafter *Guru-bānī* became the Guru for all times, replacing the personal Guruship. The seal of Guruship had already been put on *Guru-bānī* by the previous Gurus. *Guru-bānī* has also been called *Guru-Shabad* (The Word of the Guru). Guru Nanak Dev said, "The Word (*Shabad*) is the Guru, Profound and Serene; without the Word, the world moves about in madness. (Sorath, p. 635)¹⁹. He again said, "The Word is the Guru and the mind attuned to it is the disciple." (Ramkali, Siddh Goshta, p.943)²⁰. Guru Ram Das said, "The *Bānī* (Word) is the Guru and Guru is the *Bānī*, all the ambrosia is contained in the *Bānī*. Whatever *Guru-bānī* says, the Sikh must accept and the Guru, manifesting himself in his Word, bestows emancipation." (Nat, p.982)²¹. The *Bānī* of *Guru Granth Sahib* is *Khasam Ki Bānī* (The Word of the Lord), therefore the *Bānī* of the Guru is the direct revelation from the Lord²². The Lord Himself is the Primal Guru²³.

THE DISCIPLINE REGARDING MEDITATION ORDAINED BY GURU GRANTH SAHIB

The Guru performs two functions, firstly imparting knowledge²⁴ about the chief objective of our birth in this world and secondly giving the Word or the Name of the Lord to the disciple²⁵. This Name is the *bīja mantra* (the seed), sown in the field of the cultivated body as per instructions of the Guru²⁶. The central theme of *Guru Granth Sahib* is the remembrance of the Name of the Lord. "In the salver of *Guru Granth Sahib*, there are placed three things; Truth, Contentment and Meditation. And also there is Nectar-Name of the Lord, Who is the Support of all. He who eats it and relishes it, he is emancipated. None can abandon this (priceless) thing, it

should always be kept in mind.” (Mundāvani M. 5, p. 1429)²⁷. Two significant *Bija-mantras* have been mentioned in *Guru Granth Sahib*, the one is traditional i.e. *AUM*, which occurs in the very beginning of the *Mūl Mantra* as IK-AUNKĀRA²⁸ and the other has been included by a bard (*bhatt*) in his *Swayyas*²⁹. It is *Waheguru*, a combination of two words *Wahe* and *Guru*. The third Nanak has included the parts of this Name in his verses³⁰. Bhai Gurdas, the Sikh theologian has very clearly stated that *Waheguru* is the *mantra* of the Guru³¹. This *Bija-mantra*, a combination of syllables is an invocation to the Transcendental Lord. The syllables of the *mantra* are reproductions in human speech of the original sound-vibrations that accompany the manifestation of the Lord.

Just as the mother’s love for the child makes him eat and the love of the fish for water makes it bathe (in water), similarly the love of the True Guru for the Sikh (disciple) makes him put the Name of the Lord in his mouth³². There is a very clear injunction of the fifth Nanak for the Sikh, “Eat always the food of the Nectar-Name of the Lord and put it in your mouth at all times.” (Sorath M.5,p.611)³³.

The Discipline of the Name : When the duality of the seeker ceases, by the Grace of the Guru, he is enjoined to follow the discipline of the Name in the company of the saintly persons, side by side with the inculcation of the godly qualities and virtues in his life. There can be no meditation without the practice of virtues³⁴. The immaculate Name of the Lord stays only in a pure vessel³⁵. For the diseased world, the Name is only remedy. Without the observance of Truth, one gets soiled³⁶. But Truth comes only with Purity³⁷. The dirt of the sins can only be washed off by the Name of the Lord.³⁸

The initiate is asked to remember the Lord (*i.e. Nam-Simran*) with his tongue. Guru Nanak Dev says, “Let the churning be the repetition of God’s Name with the tongue, in this way the Butter i.e. Nectar-Lord will be obtained.” (Suhi M.1,p.728)³⁹. Guru Arjan Dev says, “Other tastes that you have relished have not diminished your desires for an instant. If you relish the taste of the Essence of the Lord, you will be struck dumb in wonder. O dear tongue, drink the Nectar (of the Name), which alone will satiate you. O my tongue, utter the praises of the Lord and meditate on the Lord

at all times. Hear nothing else (except the Name) and do not go anywhere else (except towards the Lord). With good fortune, the company of the Holy Congregation is obtained. O tongue, Utter at all times (the Name) of the Supreme and Incomprehensible Lord. You will be happy in this world and also in the world hereafter. By Praising the Lord, the tongue becomes invaluable....'' (Gauri Guareri M.5,p.180)⁴⁰. Repeating the Name continuously with the tongue makes one ascend the ladder of honour and become One with the Lord. (Japu,p.7)⁴¹.

The *jāpa* (repetition) of *Bīja-mantra* should be performed with faith, devotion, attention and submission. *Jāpa* is of three kinds; *Vacika* (by audible words), *Upamsu* (lips and tongue move without sound) and *Mānasika* (mental, when the lips and tongue do not move). In the initial stages, the *Jāpa* is audible. There is speech-sound, which is known as *Vaikhari*. This audible sound proceeds from *Para*, situated beyond or on the other side, which is abstract, from where its intimation is received by the brain at the stage known as *Pashyanti*, then the communication is received by the tongue at the stage known as *Madhyama*. *Vaikhari* is vocal repetition, but this continuous repetition becomes Inner or Mental repetition of its own accord. The seeker travels in reverse order from *Vaikhari* to *Madhyama*, from *Madhyama* to *Pashyanti* and from *Pashyanti* to *Pāra*. In *Madhyama* stage, the *Jāpa* becomes internal and abides in the heart (*Hridaya*). In *Pashyanti*, it is called *Ajapa Jāp*, the stage of effortless repetition of the *mantra* with every incoming and outgoing breath⁴². In the *Pāra* stage, the repetition of the Name is through every pore of the body⁴³. For total non-difference between the *Jiva* and *Brahman*, the *Jāpa* of the formula ‘‘So’ham Hamsa’’ has also been suggested by Guru Nanak Dev (Var Maru M. 3, Shalok M.1, p.1093)⁴⁴. He has also recommended the practice of ‘Hearing’ the Name (*Shravana*), ‘Thinking on’ the Name (*Manana*) and ‘self-meditation’ (*Nididhyasana*) (Japu,pp 2-5)⁴⁵.

STABLE-MIND STATE OR SAHAJ STATE

The Stable-mind State is the zenith of the mystic achievement, but it occurs only with the perfect Grace of the Lord. It is called *Sthitaprajna* state or the *Jivan-mukta* state or *Sahaj* state. One feels ‘‘liberated’’, though

living an active normal life. It is an Easy (*Sahaj*) state, free from the stress of the world around us. This is a perfectly healthy mental state, free from all tensions as well as the ego, which causes them. There is God-consciousness and the highest bliss, above pleasure and pain. Guru Amar Das says, "The *Jivan-mukta* practises the Word of the Guru and is always absorbed in the Lord. He attains meritorious position by the Grace of the Guru and is not inflicted by the malady of ego." (Maru M.3,p.1058)⁴⁶. With continuous contemplation on the Word of the Guru, the highest spiritual state i.e. the *Sahaj* state is attained. Guru Amar Das says, "Everyone craves for the state of *Sahaj*, which cannot be realised without the True Guru.....O brother, there can be no *Sahaj* without the True Guru. *Sahaj* is born with contemplation on the Word and the True Lord is Realised.....*Sahaj* does not take birth in *māyā*, which is in duality....There is no *Sahaj* in three modes, which lead towards- illusion....Without *Sahaj* there is darkness of *māyā* and attachment...In *Sahaj* the Unseen Lord is Perceived..." (Sri Rag M.3,p.68)⁴⁷. A Sikh mystic, who has attained the *Sahaj* state rises above the idea of *mukti* (salvation) or *Jivan-mukti* (emancipation in life), because he is always imbued in the Love of the Lord⁴⁸. His final goal consists in Love of God and non in *Jivan-mukti*. He sings with the fifth Nanak, "I do not seek either dominion or *mukti*, my mind is imbued with the love of the Lotus-Feet of the Lord". (Devghandhāri, p. 534)⁴⁹. The *Sahaj* state is a state of complete desirelessness and selflessness. Though the mystic attains all miraculous powers, they are of no use to him. He becomes a super-man; he has no personal interests, but makes his contribution towards the welfare of humanity as a whole.⁵⁰ He not only listens to the continuous unstrung music at the Tenth Door, but also guides the humanity towards the Guru's discipline, which has in view the welfare of all humanity. As for himself he becomes carefree, abiding in several moods, in a state of intense love.⁵¹.

THE FINAL DESTINATION AND THE USE OF FIGURATIVE LANGUAGE

We find the use of *Yogic* terminology and the figurative language with regard to the culmination of the process of meditation in the verses of the Sikh Gurus and the radical saints, whose hymns have been included in the

Sikh Scripture. Guru Nanak Dev says, "In the town of the body, there are nine doors. The Creator-Lord has Blessed all with these, and within the Tenth Door Abides the Unattached and Unique Transcendental Lord, Who only makes us Realise Him." (Maru M.1, p. 1039)⁵². According to the third Nanak, "The Lord placed the soul in the caves of the body and the air made the music. The air made the music; the nine doors were manifested by the Lord, but the Tenth door was concealed within. Some were blessed with faith through the Guru and were shown the Tenth Door." (Ramkali M. 3, Anand, p. 922)⁵³. The Fourth Nanak says, "The Nectar of the Lord drips (in the mouth) through the Grace of the Guru. The Lord became manifest in the Tenth Door, where the unstruck melody of the Word resounds and one merges in the state of *Sahaj* spontaneously." (Maru Sohla M. 4, p. 1069)⁵⁴. According to the fifth Nanak, "On meeting the saint (Guru), I uttered the Unutterable One, Who is Imperceptible and Incomprehensible. The Unstruck Melody resounds in the Tenth Door, from where the Nectar of the Name trickles down. (Maru M. 5, p. 1002)⁵⁵. The terminology of the saints is still more note-worthy in respect of the location of the Tenth Door, which is the final destination of the mystic. Kabir says, "I have bound myself at the Primal door. I have firmly placed the moon above the sun. The sun blazes at the western gate. The great club (of death) hangs over the head. Towards the side of the western gate, there is a stone, over which there is another window. Over this window, there is the Tenth Door, where the vision of the expanse is Infinite and endless." (Bhairo, p. 1159)⁵⁶. According to the saint Beni, "the Tenth Door is the Mount of Supreme Being. Who is Inaccessible and Infinite. There is a shop on that Mount, in which there is a niche and in that niche there is a treasure" (Ramkali, p. 974)⁵⁷. Only an enlightened seeker with mystic zeal can understand, interpret and elucidate such imagery.

Chapter VIII

SIKH COSMOGONY AND COSMOLOGY

Guru Nanak has described Brahman as the Creator in the *Mūl Mantra*¹. He creates; therefore He is the Cause, the Origin of the creation. He is the wielder of the three powers—creation, preservation and destruction represented by the three gods Brahma, Vishnu and Shiva respectively². The Guru says that for millions of years there was darkness all around. There was neither earth nor sky. There was neither day nor night, nor sun nor moon. God was in abstract meditation³. There is a great resemblance of the Guru's Hymn of Creation in Rāga Mārū with *Nasadiya Sukta* of *Rigveda*, wherein the *rishi* of yore has conveyed similar thoughts about the Divine Will. (For details see the beginning of the next chapter i.e. Sikh Concept of Creation). But who knows about this Divine Will ? The religious leaders who have tried to fix the time of creation have been plainly told by the Guru that the *Pandits* could not know the time, if they had known it, it must have been mentioned in the Puranas. The *Qādis* could not know the time. If they had known it, the Muslim scriptures must have divulged it. The yogi does not know the time—the lunar date, the day, the month and the season. The Creator, who creates the universe, alone knows the time of creation⁴.

The innumerable flood-gates of life were opened by the Divine Will, after a long span of abstract meditation by the Lord. The Pauranic measurement of this span is thirty-six yugas⁵. In this period there was darkness everywhere. The question arises as to the process of creation. In *Japji*, the

Guru has said, "The wide expanse was created with "One Utterance" and lakhs of rivers (of life) began to flow"⁶. On the face of it, this idea resembles the Muslim concept of creation, but "one utterance" or one sound is the *Sabda*, which is a *Tanmatra* of *Akash*, from which the other gross evolutes came into being. Air is an evolute from *Akash*, fire is the evolute from the air, water is the evolute from fire and finally the earth is the evolute from water. This is the process of creation. This idea of evolutes occurs in one of the Guru's couplets in Sri Raga, wherein he says, "From the True Lord, the air took birth, the water from the air and all the three worlds from the water, with the light of the Lord in everything"⁷.

In the concluding Shloka of the *Japji*, the Guru relates the play of the gross elements in the following manner, "The air is the preceptor, the water is the male parent, the earth is the female parent; *Mahat* or consciousness joins them; the day and night are the male and female nurses; in this way, the world plays on."⁸ The foremost part in the creation is that of water, which gives life to all sorts of *Jivas*"⁹. When the *yogis* of his time questioned the Guru about the origin of the creation, he replied that the world takes its birth in ego¹⁰. This thought is Sankhyan Twenty-one principles spring from *Ahamkāra* comprising both the subtle world and the gross world of five elements. The Guru says, "The *Jiva* comes in ego, goes in ego, takes its birth in ego, dies in ego, gives in ego, takes in ego, earns in ego, losses in ego... All the activities of the *Jiva* from birth till death emerge from ego"¹¹.

The world is said to have been born from *Shunyata*. The word *Shunya* is from Buddhist philosophical terminology. *Shunyavada* is an important school of Buddhism. It means indescribable. Brahman is *Shunya*, because it cannot be adequately described, by any category of intellect. The world is *Shunya*, because it is neither existent nor non-existent. In this sense everything is *Shunya*. The word *Shunya* has been used by Guru Nanak in his poetry for both Brahman and the world. In *Siddh Goshti* he says, "*Shunya* is within us, *Shunya* is outside; there is *Shunya* in all the three worlds"¹². There are some passages in the poetry of Guru Nanak, which state that the world has been born with the *Hukm* (order, judgment) of the Lord. The Guru says in *Japji*, "Everything is within His *Hukm* and none is outside it"¹³.

Thus we see that the origin of the universe is due to the Divine Will of the Creator; His *Hukm* is Supreme. The sole cause of the origin of the universe is *Pāra Brahman*, who was in abstract meditation or *Shunyata* before the creation; and when it was His Will, He as *Lower Brahman* or *Ishvara* or *Shunya* created the universe. No time or date of the creation can be fixed. The creation has a beginning, but the Creator is without any beginning. The creation has been termed as the *līlā* or the sport of the Lord, who is not a spectator from a distance, but who is Immanent. He is within His creation and pervades everywhere.

The question arises about the extent of creation. Broadly speaking, there are three worlds i.e. the sky, our earth and the nether-world. Our earth has been called *Matlok* or *Mritlok* i.e. the region of death. The sky is also called *Surg* or heaven. The Hindus believe in *Chaudah Bhavan* and the Muslims believe in *Chaudah Tabak*. They hold that there are seven skies or upper planes and seven planes in the nether-world. The Guru said, "There are lakhs of nether-worlds and lakhs of skies.....The Lord is Great, He alone knows His greatness"¹⁴. Modern scientists like Hoyle and Gold believe that the universe is expanding and with regard to time and space it is infinite. The same view held by Guru Nanak centuries earlier. He was against the idea of delimiting the creation of the Infinite Lord. He believed in evolution and did not believe in the idea that the whole universe was created at one particular moment.

Guru Nanak has talked of five planes, whose physical interpretation forms part of Cosmology, moral interpretation forms part of Ethics and spiritual interpretation forms part of Mysticism. The order of these planes is; the plane of piety, the plane of knowledge, the plane of effort, the plane of grace and the plane of Truth. Our earth is the plane of piety (*Dharam Khand*). When we rise above the earth, we pass through different planets and spheres in the plane of knowledge (*Gyan-Khand*). When we rise above to the plane of effort (*Saram Khand*), the creation becomes subtle and beautiful. In the plane of grace (*Karam Khand*), there are abodes of saints who are always absorbed in whole-hearted devotion to the Lord. The final plane of Truth (*Sach Khand*) exhibits the infinite creation of the Infinite Lord. From the first to the fifth plane, we are conscious of the physical

dimensions, both finite and Infinite, which shows that these planes exist physically. The moral and the spiritual interpretations of these planes remind us of the journey and the goal of the seeker. In order to rise from the plane of piety to the plane of Truth, the seeker has to seek knowledge and make efforts to obtain the Grace of the Lord. Truth can only be achieved by becoming pious, seeking knowledge of the path from the Guru, by following the path by the Graces of the Guru and God both. Truth can be realised by a balanced combination of *Karma* (efforts for piety), *Bhakti* (devotion by Grace) and *Gyan* (knowledge). Truth is God. In order to realise God, the spirit has to travel incessantly through the spiritual planes inwardly. Macrocosm (*Brahmand*) is present in the microcosm (*Pind*). Whatever is inward is also outward and whatever is outward is also inward. The planes are the spiritual planes through which the spirit rises during its ascent. As the soul ascends, the body becomes subtle gradually and vanishes when it reaches the plane of Truth, where the formless soul merges in the Formless God.

A closer examination of these five planes reveals that the Infinite Lord has created the infinite creation. Brahmas, Vishnus and Shivas are innumerable and they all work under the direction of the Lord. Each solar system has its own Brahma, Vishnu and Shiva. It means that the powers of creation, preservation and destruction work in every sphere of creation. We know only of four divisions of creation i.e. *Andaja* (the creation from eggs), *Jeraju* (the creation of animals), *Svetaja* (the creation from heat and moisture) and *Udibhuj* (vegetation). The Guru talks of innumerable divisions of creation. The whole created world is *Qudrat* (nature) of *Qadir* (the Creator). There are innumerable species of different names and colours in our world. All the forces of Nature are moving in the fear of the Lord¹⁵. All the created things work in wonder¹⁶. The *Hukm* or the cosmic law of the Lord works everywhere. There is no mythological Bull which carries the earth on its head.

The non-temporal and non-spatial Lord has created the world of Time and Space. The change is the spice of life. After the span of life, death is a "must". The *jiva*, according to its actions, changes its shape and surroundings. It may move from country to country, planet to planet, from

plane to plane and from sphere to sphere. There are eighty-four lakhs of *yonis* in our world, the human being is the most superior of all. He may fall to the lower plane of animals and even rise to the higher planes, where it can become a god. The world of time and space or the ocean of *samsara* can be crossed by following the required discipline enunciated by the Guru-soul. Whatever has been created is prone to death. The old worlds die and new ones rise in their place. There was a time when there was only One, and there will be a time when there will be only One. This cycle of creation and dissolution goes on. The *Utpati* (creation) is followed by *Pralaya* (dissolution). It all happens under the Divine Will.

The world is not everlasting; therefore, it is called false (*Mithya* and *Kúr*). Only the Lord is True or Ever-existent. This has led to the thought that there is nothing except the Lord and the world is only a deception and illusion. While emphasising the transitory aspect of the world (*Jagat*, *Samsara*), the Guru has rejected the idea of illusion. For him, the world is the abode of the Lord. Since the Lord is True, the world is also relatively true. He accepted "*Brahm Satyam*", but to him, the world is false only with regard to its transitoriness. He has not accepted the stand of Shankara that the world appears as such through *avidya*. Thus it is not an illusion for him. He says, "O Lord ! Thy regions are real, Thy universes are real, Thy planets are real, Thy creations are real."

Chapter IX

SIKH CONCEPT OF CREATION

In the *Múl Mantra* occurring in the beginning of *Japuji* (a poem of Guru Nanak Dev), which is considered the epitome of *Guru Granth Sahib* and repeated hundreds of times in the Sikh Scripture, *One ever existent* is called Karta-Purakh—the *Purusha*, who is the Creator. He creates, whenever it is His Will. Similarly, He dissolves the created Universe, whenever it is His Will. Before the Creation, He was in abstract meditation—this state of His is known as *Sunn Samádhi*. The earliest description of this state is contained in the *Nasadiya Sukta* of *Rigveda*.

This hymn of Creation has thus been translated by Macdonell :

“Non-being then existed not nor being;
There was no air, nor sky that is beyond it.
What was concealed ? Where in ? In whose protection ?
And was there deep unfathomable water ?
Death then existed not nor life immortal;
Of neither night nor day was any token.
By its inherent force the one breathed windless
No other thing than that beyond existed.
Darkness there was at first by darkness hidden;
Without distinctive marks, this all was water.
That, which becoming, by the void was covered.
That one by force of that came into being.

Desire entered the One in the beginning;
 It was the earliest seed, of thought the product.
 The sages searching in their hearts with wisdom,
 Found out the bond of being in non-being.
 There ray extended light across the darkness;
 But was the one above or was it under ?
 Creative force was there, and fertile power;
 Below was energy, above was impulse;
 Who knows for certain ? Who shall here declare it ?
 Whence was it born and whence came this creation ?
 The gods were born after this world's creation ;
 Then who can know from whence it has arisen ?
 None knoweth whence creation has arisen ;
 And whether he has or has not produced it ;
 He who surveys it in the highest heaven,
 He only knows, haply he may know not."

This hymn of yore is very similar to the hymn of creation written by Guru Nanak in *Rāga Māru*, wherein the Great Guru says :

"There was darkness for countless years,
 There was neither earth nor sky; it was His Will.
 There was neither day nor night, neither sun nor moon,
 He was in abstract meditation.
 When it was His Will, He created the world,
 The wide Universe was suspended without any mechanism.
 He created *Brahma*, *Vishnu* and *Shiva*.
 And the attachment of *māyā* was increased"¹.

The same idea has been expressed in twenty-first canto (*Ashtapadi*) of *Sukhmani* composed by Guru Arjan Dev, viz.

"When this physical world was not seen, whence arose vice and virtue?
 When He was in abstract meditation, then who bore enmity and for whom ?
 When the form and colour of this world was not seen, then who bore happiness or sorrow ?
 When *Brahman* was all alone, then who was attached or illusioned ?

This world is His own *Līlā* (Sport), none else is its Creator, saith Nanak....
When He created this physical world, He expanded the Universe in
three *Gunās*.

The story of vice and virtue began; some went to hell and some aspired
for heaven.

The noose of *Māyā*, ego, attachment, illusion, fear, happiness, sorrow,
honour and disgrace were explained in several ways.

He has created this *Līlā* and sees it Himself; when he finishes His *līlā*,
He is all about, saith Nanak''².

We find that the Vedic hymn even expresses doubt about the creative
activity of *Brahman*, but the Sikh Scripture is very positive about it.
Nevertheless, it may be said that the Sikh Gurus have followed the *Rigvedic*
line. There have been speculations about the time when *Brahman* created
this Universe. Guru Nanak has emphatically rejected this stand, because
the created one cannot know the creator.

“The Pandits could not know the time;

It should have been mentioned in the Puranas.

The *Qāzis* could not know the time;

It should have been mentioned in the *Qurān*.

The Yogi does not know the time, the lunar date;

the day, the month and the seasons.

The Creator who has created the world, knows it Himself’’³.

(Japji)

The *Pauranic* division of *yugas* (ages) is frequently mentioned in *Guru Granth Sahib*. The state of darkness before the creation is described to have lasted for thirty-six *yugas*:

“Hari was in abstract meditation in the darkness lasting thirty-six
yugas’’⁴.

This measurement of time is *Pauranic*. It was crystallised belief of the
times.

II

When it was His Will, *Brahman* created the Universe. But what was
the process of creation ? Wherefrom came the unconscious matter and the
finite spirits ? Ramanuja, who accepts the *Upanishadic* account of creation

literally, believes that the manifold world has been created by God out of Himself by a gracious act of His Will. The unconscious matter and the finite spirits existed in Him before the creation. Guru Arjan Dev takes a similar view about the creation, when he says :

“All The matter (unconscious matter and finite selves) is within One. It is seen in many colours”⁵. (Sukhmani)

The finite selves are part and parcel of *Brahman*, therefore, they are immortal. As regards the unconscious matter or *Prakriti*, we are to trace its evolution. *Prakriti* or *Māyā* has been created by *Brahman*. The *Samkhyan* doctrine about the separate and independent entities of *Purusha* and *Prakriti* has not been accepted by the Sikh Scripture. Kabir says:

“This female serpent (*Māyā*) is created by Him.

What power or weakness it can show”⁶ ? (Asa, Kabir)

Guru Amar Das in his famous hymn *Anand* has described Shiva and Shakti both as the creation of God:

“The Creator has created *Shiva* and *Shakti* both;

And keeps them under His Cosmic Law.” (Anand)⁷

In this sense *Shiva* and *Shakti* are *Purusha* and *Prakriti*, which are created by God Himslef.

III

The following words occur in Upanishads: *Saikshat Bhasayan, Prajayey*, which means, “He (*Brahman*) will may, I become many; may I bring.” This doctrine of Many from ONE also is contained in the verses of *Guru Granth Sahib*, Guru Arjan says :

“He becomes countless from ONE, saith Nanak,

And everything dissolves into ONE.” (*Mājh*, M.5)⁸.

In the *Upanishadic* thought, the consciousness is taken into consideration. But in the *Puranas*, the matter takes the place of consciousness. In this case, the matter becomes many.

In the *Puranas*, a vast atom called *Mahat*—the great—is the seed of the universe. This is presided over by an intelligence called *Purusha*. This atom of *Mahat* is taken as the substratum of the universe. It is further split into three types of *Ahamkaras* i.e. active, rhythmic and passive. They are named as *Rajasic*, *Satrvic* and *Tamasic*. Out of *Rajasic Ahamkara* which is called

Taijasa, arise the organs of sense and *Manas* as the elements. Out of the *Sattvic Ahamkara* which is called *Vaikarika*, arise the conscious units of being called *Devas*. Out of the *Tamasic Ahamkara*, which is called *Bhutadi* arise the elements. With the generation of these elements, the bodies are composed. Thus *Tamasic Ahamkara* results in the physical world.

When Guru Nanak met the Yogis of his day, they asked him the following question besides others :

“O *Purusha*, how the world comes into being ?

By what foible it is dissolved ?”⁹

The great Guru gave the following reply :

“O *Purusha*, the world comes into being in *Ahamkara*,

It goes away with the forgetfulness of the Name of the Lord”¹⁰.

(*Siddh Goshta*)

In this quotation, Guru Nanak referred to the above mentioned thought.

IV

The evolution of *Mahat* into *Ahamkara* and thence to elements is the evolution of *Prakriti* in the *Samkhyan* thought. Besides *Purusha* there are twenty-four principles. *Prakriti* gives birth to *Mahat* i.e. intelligence or *Buddhi*. From *Buddhi* evolves *Ahamkara*. Five sensory organs, five motor-organs, *Manas*, five *Tanmatras* and five *Mahabhutas* are further evolutes. The 25th is the *Purusha*, untouched by this evolution.

Prakriti is also known as *Pradhan*. *Mahat* and *Pradhan* have been used in *Guru Granth Sahib*, the former in *Japji* and the latter in *Sukhmani*. The source of *Mahat* is *Prakriti* which is composed of three *gunas* (qualities). According to the Sikh Scripture, the *Prakriti* of three *gunas* was created by the Higher Soul:

“He created a *Shakti* of three *gunas*.

The great *māyā* is His shadow”¹¹. (*Gaund M.* 5)

These three *gunas* are *Rajas*, *Sattva* and *Tamas*. According to *Samkhya*, when these *gunas* lose their balance, the creation begins. The evolute of *Mahat* i.e. *Ahamkara* is related to these three *gunas*. We have seen above that from the *Tamasic Ahamkara*, the elements are created. At first the five subtle essences or *Tanmatras* arise from the *Tamasic Ahamkara*. These

essences are *Sabda*, *Sparas*, *Rupa*, *Rasa* and *Gandha*, which are called sound, touch, form, taste and smell respectively.

From these subtle essences arise the gross elements or *Mahabhutas* which are *Akash*, *Vāyú*, *Agni*, *Apas* and *Prithvi*. They are called ether, air, fire, water, and earth respectively. These correspond with the five states viz. etherial, aerial, gaseous, liquid and solid.

Out of the five *Mahabhutas* i.e. *Akash*, *Vayu*, *Agni*, *Apas* and *Prithvi*, the first one produces the second, the second produces the third and so on. The *Upanishads* and *Puranas* expound the same thought i.e. "From *Akash* arose *Vayu*, from *Vāyú*, *Agni*, from *Agni*, *Apas* and from *Apas*, *Prithvi*." At the dissolution of the universe the reverse process starts i.e. *Prithvi* merges into *Apas*, *Apas* into *Agni* and so on.

The above process of creation from one *Mahabhuta* to another is mentioned in *Guru Granth Sahib* in one of the hymns of Guru Nanak :

"From God arose air, from air, water,
From water the three worlds, with His light in everyself"¹².

(*Sri Raga*, M.1)

All the *Mahabhutas* could not be mentioned in one couplet. The first *Mahabhuta* is *Akash*, whose subtle essence is *Sabda*.

The first elemental creation was from *Sabda*. Guru Amar Das says in one of his hymns in *Rāga Mājh* :

"The creation and dissolution are through *Sabda*.
After dissolution, there is creation again through *Sabda*"¹³.

(*Mājh*, M.3)

Sabda and the Name are one. That is why Guru Arjan says in *Sukhmani*:

"All the creatures abide by Name.
The universe abides by Name"¹⁴.

(*Sukhmani* Canto, No. 16)

Guru Nanak says in *Japji* :

"He created the World with one WORD,
Lakhs of streams of life began"¹⁵.

(*Japji*)

Some people have argued that this thought of Guru Nanak is semitic in origin, but when we study carefully the *Nasadiya Sukta* of *Rigveda*, we find the Guru Nanak follows the *Rigvedic* line. Similar thought is found

clearly in *Samkhya* and *Puranas*.

The idea of the creation from *Mahabhutas* is found in several verses of the Sikh Scripture. In the concluding verses of *Japji*, we find the following thought about the *Mahabhutas*:

“Vāyú, the preceptor; *Apas*, the father; *Prithvi*, the mother; *Mahat*; Day and night, the male and female nurses, make the world play”¹⁶.

V

The idea of Hindu Trinity of *Trimúrti* occurs several times in *Guru Granth Sahib*. This concept of *Trimúrti* is *Pauranic*. The three gods of *Trimúrti* are *Brahma*, *Vishnu* and *Shiva*. These gods represent the three main powers of *Brahman* viz. the power of creating, the power of preserving and the power of destroying. Guru Nanak refers to these three attributes of *Brahman* in *Japji* :

“The Lord married *Māyā* and three sons were born;
The one was the creator of the world (i.e. *Brahma*)
The one was the store-keeper and distributor (i.e. *Vishnu*)
The one was the holder of the court (i.e. *Shiva*)
But it is a matter of great wonder that He sees them,
And they cannot see Him”¹⁷.

Being sons of *Māyā*, the gods of *Trimúrti* cannot see or know Him i.e. *Brahman*. They represent three *gunas* (qualities). But the Hindus adored each one of them as *Brahman*. This henotheistic attitude (of Hindus) was not acceptable to Guru Nanak, who depicted only *Brahman* as Omnipresent and Omnipotent. *Brahma*, *Vishnu* and *Shiva* act according to His orders. Neither there is only one *Brahma*, nor only one *Vishnu*, nor only one *Shiva*:

“There are many *Vishnus* and *Shivas*.

There are many *Brahmas* creating worlds of many forms and colours”¹⁸.

(*Japji*)

In fact, *Brahman* is the Creator and *Brahma* is His creative attribute.

VI

There have been speculations about the extent of the Universe. Ptolemy believed in one thing and Copernicus in another. Christianity and Islam talk

of fourteen regions, seven upper and seven nether. In his nocturnal journey in the company of Gabriel (arch-angel) and riding of Al-Boraq, the Holy Prophet is said to have crossed the six upper regions and entered the seventh to meet the Lord. Hinduism believes in fourteen *Lokas* or planes, the seven upper (*Bhurloka*, *Bhuvarkloka*, *Swarloka*, *Maharloka*, *Janaloka*, *Tapaloka*, *Satyloka*, (or *Brahmaloka*), and the seven nether (*Atala*, *Vitala*, *Nitala*, *Gabhastimat*, *Mahatala*, *Sutala* and *Patala*). Sometimes it talks of three regions known as *Triloki* viz. Heaven, Earth and the Nether-world. The earth has been further divided into nine regions as *Nav-Khand*.

In the Sikh Scripture, there is mention of *Nav-Khand*, *Triloki* and *Chaudeh Bhawan*. The word *Khānī* also occurs there in. A *Khānī* is a division of creation. There are four major divisions of creation viz. *Jarayuja* (viparous), *Andaja* (Oviparous), *Udbhija* (germinating) and *Svedaja* (generated by heat and moisture). This is the division of organic production. The inorganic production is called *jada*. The above-mentioned terms which occur in *Guru Granth Sahib* are only illustrative terms and not those of a belief.

Guru Nanak Dev talks of lakhs of upper and nether regions :

“There are lakhs of nether and upper regions”¹⁹.

(*Japji*)

Guru Arjan speaks of crores of upper regions :

“There are crores of divisions of organic production.

There are crores of regions.

There are crores of upper regions and universes”²⁰.

(*Sukhmani*)

Through their verses, both the Gurus say the same thing i.e. it is wrong to delimit the creation of the Lord. Whereas the Lord Himself is without any limits, His creation cannot be considered within limits. Guru Nanak says:

“There is no end to the physical world,

There is no end to His Creation”²¹.

(*Japji*)

When Guru Nanak talks of the region of Piety, in *Japji*, he talks only of our Earth, but on entering the region of knowledge, we find countless universes :

“There are many divisions of production,
 There are many divisions of speech,
 There are many kings,
 There are many contemplations,
 There are many servants,
 There is no end of it, saith Nanak”²².

(Japji)

In the region of Truth, we find :

“There are regions, spheres and universes,
 If onẽ describes, there is no end of them”²³.

(Japji)

Even in our own universe, we find countless species of diverse forms and colours²⁴. The *Pauranic* idea of eighty-four lakhs of species is found in the Sikh Scripture. Namdev, one of the saint-poets of *Guru Granth Sahib* believes that half of these species live in water and the other half on *Earth*²⁵.

VII

The three principal Indian theories of Creation are *Arambhvada*, *Parinamvada*, and *Vivartavada*. The first theory i.e. *Arambhvada* has been put forth by *Nyaya* and *Vaishesika Shastras*. It is also known as *Asatkaryavada* which signifies that the effect does not pre-exist in its cause. The effect is quite a new beginning. It is quite a fresh creation. According to this theory all physical things are produced by the combination of atoms. The saint-poets of *Guru Granth Sahib* have not said anything in connection with this theory of creation.

The second theory of Creation i.e. *Prinamvada* belongs to *Samkhya* and *Yoga Shastras*. It is also known as *Satkaryavada*. According to this theory, all the material effects are the modification of *Prakriti*. They pre-exist within the eternal *Prakriti* and at the time of creation come out of it and at the time of dissolution, they return to it. *Guru Granth Sahib* rejects the eternality of *Prakriti*. Only *Brahman* has been recognised as Eternal, Omnipresent and Omnipotent; otherwise *Prakriti* and its evolutes have been accepted in the Sikh Scripture, as we have seen above.

The third theory of Creation i.e. *Vivartavada* has been put forward by Shankaracharya. According to this theory, the world is only a phenomenal appearance of *Brahman*. It is neither a real creation by *Brahman* nor a real

modification of *Brahman*. The world only appears to us due to ignorance (*Avidya*) and this creation is real only as long as *Avidya* lasts. But Ramanuja, another exponent of Vedanta after Shankaracharya, holds that the creation is relatively real. The world and the selves are as real as *Brahman* Himself. His theory is known as *Brahmaparinamavada*, because according to his theory the whole universe including the material world and the individual selves is a real modification of *Brahman*. God neither creates the matter and soul nor destroys them. The law of *Karma* necessitates creation. But the Will of God is supreme. The creation and the dissolution of the world are His *Līlā* or sport. Ramanuja believes in *Prakriti* like *Samkhya*, but according to him, it is absolutely dependent on God. It is controlled by God from within just as body is controlled by soul from within. *Guru Granth Sahib* like Ramanuja holds that the world is real. In the words of Guru Nanak :

“The regions, universes, *lokas* and physical formations are all real”²⁶.

(*Asa di Var*)

The theory of creation of the Sikh Scripture is very close to *Brahmaparinamavada*. The Macrocosm is reflected in Microcosm and one proclaims in wonder : Wahu! Wahu!! Wahu!!!

COMPARATIVE SIKH PHILOSOPHY

JAINISM AND GURU GRANTH SAHIB

During his extensive travels, Guru Nanak met the Jaina monks and laymen in several parts of India. He is said to have held discussions with them at Bikaner and Mount Abu in Rajasthan and Palitana in Gujarat. He visited their chief temples and met their chief religious leaders of the times. He knew their practices thoroughly and had closely observed the life of the naked *Digambaras*. He had often met the Jaina monks and nuns travelling in queues in various parts of the country.

The knowledge gained by Guru Nanak about Jainism might have been through his keen observation and profound discussions regarding their life and philosophy. But as a student of philosophy and religion, I feel that he had a close knowledge of the Jaina scriptures. Though in his verses we find various references to the Jainas and their practices at several places, I propose to deal only with a Shloka in *Mājh Ki Vār* by the Guru himself. The Shaloka presents a vivid picture of the practices of the Jainas of his times.

A free translation of the Shloka is as follows :

“They pluck (the hair of) their heads and drink washings and beg for the leaving of meals to eat.

They rake up their excreta and inhale foul smell and fear (or detest) water.

Like sheep, (the hair of) their heads are plucked and their hands are filled with ashes.

They do away with the living of their parents and their families lament about them.

No ritual regarding rice balls on a leafy platter is performed for them on their death nor an earthen lamp is lighted.

They are not given refuge at the sixty-eight holy places and Brahmins do not eat their cereals.

They remain unclean always, day and night, and there are no *Tilaks* (sacred marks) on their foreheads.

They always gather together in a state of mourning, they hide themselves and do not attend public meetings.

The bowls hang by their waist and brushes in their hands, they march in queues.

They are neither *Yogis* nor *Shaivites*, neither *Qādis* nor *Mullahs*.

Having been deprived of the Grace of the Lord they wander aimlessly like a cursed herd.

He (The Lord) kills and sustains beings, none else can preserve.

They go about without charity and bath. Ashes be put on the shaven heads.

The Jewels came out of the water, when Meru (mountain) was made the churning staff.

The gods established the sixty-eight holy places where festivals are held in praise of the Lord.

The wise always bathe, (The Muslims) pray and (Hindus) worship after bath.

When water is poured on the head, the living and the dead (are said to be) blessed.

But these shaven-headed devils do not like this, saith Nanak.

When it rains the cereals, sugarcane and cotton grow and get a covering.

When it rains the cow always grazes the grass and the housewife churns the curd.

From the *ghee* (that is formed) *havan*, *Yagna* and worship are performed and the objective is blessed.

The Guru is the sea and all disciples are streams, by bathing in which the glory is obtained.

If these (persons of) shaven-heads do not bathe, then seven handfuls of ashes be put on their heads, saith Nanak.”

(*Guru Nanak in Vār Mājh*)¹

The above hymn not only elucidates the practices of the Jainas, but on the other hand refutes their rituals by sound arguments. There is also a comparative study of Jainism and Brahminism, but I do not want to go into all these details. My objective is only to show the profound knowledge of Guru Nanak about Jaina scriptures. The main points that have been raised about practices are as follows :

- (1) The plucking of the hair of the head.
- (2) Drinking of the washings.
- (3) Begging for the leaving of the meals.
- (4) Raking up of excreta and inhaling foul smell.
- (5) Fearing or detesting water.
- (6) Filling of hands with ashes.
- (7) Their gatherings in a state of mourning.
- (8) The hanging of bowls by their waist.
- (9) The keeping of brushes in their hands.
- (10) Marching in queues.

According to Jaina scriptures, all the above mentioned practices are meant only for monks and not for laymen and laywomen. We will quote below the Jaina scriptures point by point. The prominent Jaina texts are the *Ākāraṅga Sūtra*, The *Kalpa Sutra*, The *Uttaradhyayana Sutra* and the *Sutrakritanga Sutra*.

(1) TO OBSERVE AHIMSA : It has been ordained in Jaina Religion that the disciple has to observe *Ahimsa* completely. He should not kill, nor cause others to kill, nor consent to the killing of others. All living and sentient creatures should not be slain. There should be neither violence nor tormentation in respect of any creature. All beings have a feeling of pain, therefore, they should not be killed. It is written in *Ākāraṅga Sūtra*, “When the crawling animal or such as live on high or below, feed on the flesh and blood of the monks, he should neither kill them nor rub the wound. Though these animals destroy the body he should not stir from his position.”

(8th lesson). The natural deduction from this would lead us to the corollary that in order to save the *jivas* of the head, the *Sramana* has not to comb his hair. "The monks shave the head, or remove the hair by plucking it out (*locha*). The latter method of getting rid of the hair is preferred and is necessary at particular times; it is peculiar to the Jains and is regarded by them as an essential rite." (see Encyclopaedia of Religion & Ethics-Ed. 1955 Vol. VII, p. 472).

(2) NOT TO DRINK FRESH WATER : As regards the drinking of the washing and begging for the leaving of the meals it is written in *Uttaradhyayana* (16th lecture) that a *Nirgrantha* (Jaina monk) should not eat well-dressed food. A chaste monk should always avoid well-dressed food and drink which will soon raise his sensuality. It is recorded in the twenty-fifth lecture of the above mentioned book that a monk should abstain from the cooking of food and drink or with one's causing them to be cooked. Out of compassion for living beings one should not cook nor cause another to cook. Beings which live in water, corn, or in earth and wood, are destroyed in food and drink, therefore, a monk should cause nobody to cook. There is nothing so dangerous as fire, for it spreads in all directions and is able to destroy many beings, one should therefore, not light a fire. In lecture 36th of the same *Sūtra*, it is written that water lives are of two kinds, subtle and gross ones; and both of them are either fully developed or under-developed. The gross and fully developed ones are of five kinds: pure water, dew, exudations, fog and ice. The subtle water, if of one kind, as there is no variety. The subtle species is distributed all over the world, but the gross one (is found) in a part of the world only....Seven thousand years is the longest duration of the life of water-lives. From the above description it naturally follows that a monk has not to drink fresh water.

In the third lesson of *Ākāraṅga Sūtra*, it is recorded that a man should not himself deny the world of (water-bodies), nor should he deny the self. He who denies the world (of water-bodies) denies the self; and he who denies the self, denies the world (of water-bodies). Commenting about this lesson the translator Hermann Jacobi has said, "The water-lives which are treated of in this lesson are, as is the case with all elementary lives, divided into

three classes: the sentient, the senseless and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.”

(3) BEGGING OF FOOD : The first lecture of this first part of the second Book of *Ākāraṅga Sūtra* concerns the begging of food by a Jaina monk or nun. I shall quote a few relevant paragraphs below :

- (a) When a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises food drink, dainties and spices as affected by or mixed up with living beings, mildew, seeds or sprouts, or wet with water, or covered with dust—either in the hand or the pot of another—they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable.
- (b) A monk or a nun on a begging tour should not accept as alms whatever herbs they recognise, on examining them, as still whole, containing their source of life, not split longwise or broadwise, and still alive, fresh beans, living and not broken; for such food is impure and unacceptable. But when they recognise after examination that those herbs are no more whole, or not contain their source of life, are split longwise or broadwise, and no more alive, fresh beans, lifeless or broken, then they may accept them, if they get them, for they are pure and acceptable.
- (c) A monk or nun on a begging tour should not accept as alms whatever flattened grains, grains containing much chaff, or half-roasted spikes of wheat, & c. or flour of wheat & c. or rice or flour of rice, they recognise as only once worked (pounded or cooked or roasted & c. because after only one operation sperms of life might still be left); for such food is impure and unacceptable.

But they recognise these things as more than once worked, as twice, thrice-worked, then they may accept them, if they get them; for they are pure and acceptable.

It is evident from the above examples that the monks live on the begging of the leaving of the meals.

(4) INHALING FOUL SMELL : As regards the raking up of excreta and inhaling foul smell, it is recorded in the tenth lecture of *Ākāraṅga Sūtra* that a monk or a nun being pressed by nature should in case they have not their own broom, beg for that of a fellow ascetic. A monk or living beings & c., should not ease nature on such an unfit ground. But if the ground is free from eggs of living beings, & C., then they may ease nature on such a ground.

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded spot where no people pass or see them, and which is free from eggs or living beings & C., then taking (the chamber-pot), they should go to a secluded spot, and then leave the excrements there on a heap of ashes, & C.

(5) NO BATHING : The monks and nuns do not take a bath and, therefore, they always remain dirty. They dread or detest water. In the seventh lecture of *Sutrakritanga*, it is written that perfection is not reached by bathing in the morning, nor by abstention from acids and salt; but by drinking liquor or eating meat or garlic, men obtain another state of existence (than perfection).

Those who, touching water in the morning and evening, contend that perfection is obtained through water (are easily refuted). For if perfection could be obtained by contact with water, many beings living in water must have reached perfection, fishes, tortoises, aquatic snakes, otters and demons living in water. The clever ones declare those to be wrong who maintain that perfection may be obtained through water. If water did wash off the impure *Karman*, it must take off merit too. But this (assertion of the heretics) has no foundation but their wish. As a blind man follows a guide (and misses his goal) so a fool (who makes ablutions, & C. as a means of reaching *Moksha*) kills living beings. If water did wash off the sins of him who committed them some would have obtained perfection who killed water-beings. Therefore, he is wrong, who maintains the attainment of perfection through water.

It is further recorded that a wise man, seeing that it is sinful to use water, should live on pure water, till he is liberated from the *samsara*; no

eating seeds and bulbs, he abstains from bathing & C. and from women.

(6) FILLING THE HANDS WITH ASHES : The idea of filling the hands with ashes or dirt corresponds with the disciplines of body and mind of a Jaina monk by practising twenty-two endurances (*Parisoha*) namely hunger, thirst, cold, heat, mosquito bite, nudity, disgust, sex-feeling, movement, sitting, lying, anger, beating, begging, non-acquisition, disease, straw-prick, dirt, honour, wisdom, ignorance and lack of insight (*The Cultural Heritage of India* Vol. I, pp. 411-12).

The word 'dirt' seems to be a synonym of ashes. When the Sramanahood has been practised for many years, the monks refuse food and omit many meals by abstaining from food. When they have attained that for whose sake they went about naked and bald-headed, did not bathe, nor clean their teeth, nor protect their head from the sun, nor wear shoes; they stayed on the bare ground or a plank or a piece of wood, plucked out their hair, led a life of chastity, entered the houses of strangers, and bore, with indifference, success, failure, honour, disgrace, slights, blame, reviling, threatening, beating, all sorts of hardships, and the twenty-two calamities and troubles, (*Sutrakritanga* Book 2, lecture 2).

The idea of ashes in the hands also conveys its use while plucking the hair because every six months or every year what of hair has grown is torn out.

This is the act of *loy*. (*The doctrine of the Jainas* by Walther Schubring, ed. 1962, p.250). The other idea of the ashes in the hands may convey their use at the time of easing nature, carrying or burying the excreta.

(7) GATHERINGS IN A STATE OF MOURNING : Their gatherings are in a state of mourning. This fact may be conveyed by the following few quotations :

A stool or bed or a seat in a house, asking of news and recollection (of post sports); from all this a wise man should abstain.

Fame, glory and renown honour, and respectful treatment, all pleasure in the whole world, from all this a wise man should abstain.

In speaking a monk should use as few words as possible; he should

not delight in another's foibles; he should avoid deceiving speech, and should answer after ripe reflection. (*Sutrakritanga* Book II, Lecture 9).

A monk or a nun should not resolve to go where they will hear sounds of *mridanga*, *nandirmridanga* or *ghallari* or any such like various sounds of drums

They should not resolve to go when they will hear any sounds of stringed instruments.

A monk or a nun should not, for the sake of hearing sounds go to villages, towns, markets, or a capital, parks, woods, forests, temples, assembly halls, wells,.....nor to places where story-tellers or acrobats perform.....

..... They should not for the sake of pleasing the eye resolve to go where they will see various colours or forms.

(*Ākāraṅga Sūtra*, Book II, Lecture 11-12)

The above quotations make it quite clear that the Jain monks can have no enjoyment of any sort, they cannot talk freely nor hold any investigations of any sort.

(8) THE HANGING OF BOWLS BY THE WAIST : The sixth lecture of the second book of *Ākāraṅga Sūtra* is specially devoted to the subject "Begging for Bowl". It is recorded therein :

"A monk or a nun may beg for a bowl specifying its quality, viz. bottlegourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable."

"A monk or a nun wanting to enter the abode of a householder should enter or leave it, for the sake of alms, with their bowl, also on going to the out-of-door place for religious practices or study or on wandering from village to village."

The above quotations make it quite clear that a bowl is a must for a monk or a nun. Three types of bowls have been mentioned in Jain scriptures. It is mentioned in "The Doctrine of the Jainas" by W. Schubring, edition 1962, page 258-59: "The alms-bowl is called *padiggahā* (ga) or *pāya*, two names which are mutually exclusives. In the Jiva-Kappa there is but one

as is for a young strange monk. Where (as in the *therak*) we have two the other one is called *mattaga* and *Acār* both are carried one on top of the other (in the *samghātaka*) as is still the case to-day, the one intended for solid and the other for liquid alms. Anyone destitute for one reason or the other may have a third bowl. These bowls either consist of a gourd or else they are made of wood or clay.

Accessories are: *bandha*, the cord by which to carry the bowl, *thavana*, its foot (or its saucer), *Kesariyā* the dish-cloth, in certain cases with a handle, *padalaim* etc..... A *mattaga* different from the one mentioned and existing in three types serves both monks and nuns for their excrement and as a spittoon during the rainy season preventing them from going out.”

(9) KEEPING OF BRUSHES IN THE HANDS : Describing after the old sources, Dr. Walther Schubring writes in his book *The Doctrine of the Jainas* that the hand-broom, invariably referred to as *raya harana* or *pava pumchana*, serves for clearing from living beings those places, where something is to be laid down or where one wants to step on It has fringes of either sheep or camel wool, hemp, balbaja grass or reed, while its handle is made of wood to be covered with a different material. This cover consists of two strips of fabric called *misadayā*.....significant as is the hand-broom so is the napkin called *muha pottiyā*. Its purpose is first.....to wipe insects and dust which we know to be animate, of the face.....and second when occupied with cleaning within the house to prevent such beings from entering into both the mouth and nose.....

(10) MARCHING IN QUEUES : The choice of path and mode of walking of a Jaina monk or a nun is contained in the three lessons of the third lecture of Second Book of *Ākāranga Sūtra*. The monks and nuns going on a pilgrimage or wandering from village to village have to take a route with caution one after the other so that no living being or a *jiva* is trampled down under their feet. The following quotations from the above-mentioned lecture will clarify the point:

“Now they should know this: After the four months of the rainy season are over, and five or ten days of the winter have passed, they should not

wander from village to village, if the road contains many living beings, & C., and if many *Sramanas* and *Brahmanas* & C., do not yet travel.

But if after the same time the road contains few living beings, and many *Sramanas* and *Brahmanas*, & C. travel, they may circumspectly wander from village to village.

A monk or a nun wandering from village to village should look forward for four cubits, and seeing animals they should move on by walking on his toes or heels or the sides of his feet. If then by some by-path they should choose it, and not go straight on; then they may circumspectly wander from village to village.

A monk or a nun wandering from village to village, on whose way there are living beings, seed, grass, water, or mud, should not go straight if there be an unobstructed by-way, then they may circumspectly wander from village to village.”

Chapter XI

SHUNYAVADA AND GURU GRANTH SAHIB

The word *Shunya* occurs in *Guru Granth Sahib* several times. The literal meaning of the word is empty, vacant, listless, void or negation. Such literal connotation of the word has caused much mis-understanding. The word had been used in Buddhist literature, even earlier to *Ashvaghaha* and *Nagarjuna*, but it was *Nagarjuna*, who systematised the doctrine of *Shunyavada*. Guru Nanak Dev seems to have come across the concept of *Shunya* during his discussions with the Buddhist monks at the shrines of Rajgir and Budh-Gaya or with the Buddhist *Acharyas* of Ceylon or the *Siddhas* (adepts) roving on the plains or residing in the mountains of India. The Guru had his original approach towards this doctrine.

In Buddhism, *Shunyavadins* were known as *Madhyamikas* or the followers of the Middle Path. This Path was realised by Lord Buddha during his enlightenment. Those who accepted the literal connotation of *Shunya*, condemned it as nihilism, nothingness, empty or void. But the *Madhyamikas* use this word in a different philosophical sense. According to them it means *Anirvachani* or indescribable and is beyond the four categories of intellect. It transcends existence, non-existence, both and neither. Thus it cannot be described adequately.

Madhyamikas believe that everything is *Shunya*. *Shunya* is not 'void', but 'devoid'. The appearances are devoid of ultimate reality and Reality is devoid of plurality. Thus the usage of *Shunya* has double sense. It is

relative as well as Absolute. All appearances are relative and have no real origination, therefore they are without ultimate reality. But they are not absolutely unreal. And the real is the Absolute, in which the plurality is merged. According to *Yoga Vasistha* as translated by S. N. Dasgupta. There is in reality no perceiver, perceived or perception, no vacuity (*Shunya*), no matter, no spirit or consciousness, but pure cessation or pure negation, and this is what we mean by *Brahman*. Its nature is that of pure cessation (*santa*), and it is this that the *Samkhyists* call *purusa*, the *Vedantins* call *Brahman*, the idealistic Buddhists call 'pure idea' (*viijnana matra*) and the nihilists 'pure essencelessness' (*shunya*). It is of the nature of pure annihilation and cessation, pervading the inner and outer world.....As Absolute, *Shunya* cannot be expressed in words. It can only be described by '*Neti, Neti*' (not this, not this).

In the *Panchakrama* of *Nagarjuna-pada*, the four gradations in the doctrine of *Sunyata* have been arranged in the following manner; the first is the *Shunya*, the second *Ati-Shunya*, the third *Maha-Shunya* and the fourth and the final is the *Sarva-Shunya*. The first gradation i.e. *Shunya* has been explained as light (*aloka*), wherein the knowledge and the mind remain active. In this state, thirty-three impure functions of the mind have been mentioned which include sorrow, fear, hunger, thirst, feeling, sympathy, self-analysis, kindness, affectionateness, fickleness, doubt, jealousy etc. The second state i.e. *Ati-Shunya* has been described as the manifestation of light (*aloka-bhasa*). Forty mental functions of defilement are associated with this state, which include passion, contentment, joy, pleasure, wonder, patience, valour, pride, energy, greed etc. The third state i.e. *Maha-Shunya* proceeds from the union of *Shunya* and *Ati-Shunya* and is said to be the intuition of light (*aloko-palabdh*). Seven impure mental functions of defilement are associated with it which include forgetfulness, illusion, stupor, laziness etc. The fourth state i.e. *Sarva-Shunya* is free from the impurities of the previous three states and is self-illuminant. In this state there is purified knowledge, the ultimate truth and the supreme omniscience like the Fourth State of the Supreme State mentioned by Guru Nanak Dev and other stalwarts of the *Bhakti Movement*. Guru Nanak Dev has mentioned this Fourth *Shunya* i.e. *Sarva Shunya* in one of his hymns :

There is *Shunya* inwards.
 There is *Shunya* outwards.
 There is *Shunya* in all the three worlds,
 He who knows the Fourth *Shunya*, he is beyond virtue and vice;
 He who knows the secret of *Shunya* in every self,
 He is just like the Primal and Immaculate Lord.

(Ramkali Siddh Goshta, page 943)¹

Here Fourth *Shunya* is *Sarva-shunya*, which in Sikh literature is interpreted as Fourth Spiritual State, beyond the three states of dreaming, awakening and dreamless sleep. This Fourth State is also called *Sahja*. The Guru proceeds further to say

Everyone talks of *Shunya*,

But whence the Immortal *Shunya* is obtained ?

Of what kind are they who are absorbed in the Immortal *Shunya* ?

They are like Him, from Whom they have emanated. (*Ibid.*, p. 943)².

The Immortal *Shunya* referred to here is the Absolute. Thus the word *Shunya* used by Guru Nanak Dev is for God Himself.

Guru Nanak Dev and Kabir had come into direct contact with the *Siddhas* and *Yogis* of their period, therefore we find the use of the word "*Shunya*" in their hymns. The phrases like *Sun Samādh* (*Shunya Samādhi*), *Sun Sabad* (*Shunya Sabda*) and *Sun Mandal* (*Shunya Mandal*) occur in their verses. *Sun Samadh* connotes abstract meditation. *Sun Sabad* means the Word or Name leading towards the Absolute. *Sun Mandal* is the Sphere of the Absolute within the body. It pertains to the Tenth Door, said to be the Abode of the Lord (Absolute).

Another hymn of Guru Nanak Dev further elaborates his concept of *Shunya*. The Guru says :

The Infinite Lord held His Absolute Power

Though Himself Detached and Unfathomable;

He Himself Created nature and Himself Scans it.

He Creates *Shunya* from *Shunya*.

He has Created air and water from *Shunya*

He, the King of the fortress of body, after Creating the world.

There is Your Light within the fire, water and souls.

And the Power lies with *Shunya*.

Brahma, Vishnu and Shiva were created from *Shunya*.

All the Ages have emanated from *Shunya*,

He who ruminates over this state, is Perfect,

And all the illusion is dispelled on meeting Him.

The seven oceans were established from *Shunya*,

He Who has Created them, constantly watches them,

The mind of an Enlightened Person bathes in that Ocean of Truth,

He never enters the womb again.

The moon, the sun and the firmament emanated from *Shunya*

Whose Light has spread in all the three worlds.

The Unfathomable, Infinite and Immaculate Lord is within *Shunya*

And He is in a trance within *Shunya*.

The earth and the sky were created from *Shunya*.

The Power of Truth sustains them without prop

Having created the three worlds and the noose of mammon

The Lord Creates and Destroys.

The four sources of creation and speech have emanated from *Shunya*

All the creation emanating from *Shunya* merges in *Shunya*....

The day and night both have been created from *Shunya*....

The seven nether regions have been created from *Shunya*.

The world have been established from *Shunya* in order to embrace love for Him....

The ten incarnations have emanated from *Shunya*....

The five elements have become manifest from *Shunya*....

(Maru M.1, pages 1037-38)³.

In this hymn, Guru Nanak Dev considers everything emanating from *Shunya*. Even *Shunya* comes out of *Shunya*, therefore everything is *Shunya* and there is *Shunya* everywhere. The gods, the spheres, the heavenly lights, the three worlds, the seven oceans, the elements, the seven nether regions, the ten incarnations etc. all have been created by *Shunya*. Whatever has come out of *Shunya*, ultimately merges in it. Thus *Shunya*, the Absolute, is inexpressible. According to *Mahayana* texts this absolute ultimate substance has two elements in it i. e. *Shunyata* and *Karuna* like *Shiva* and *Shakti*,

the two aspects of one absolute reality. In *Vijnana-vada* Buddhism, *Shunyata* was conceived as something like the ultimate substance from which the visible world emanates. This ultimate substance is responsible for the creation of the universe. It was *Shunya* (void) itself by nature and moves in *Shunya* and the Lord of *Shunya* creates the universe out of the great *Shunya*.

The state of *Shunya* is the same in the case of the poets of the *Nirguna* school, whose hymns have been included in *Guru Granth Sahib*. The ultimate state of bliss is frequently described as the *Sahaja Samadhi* just like the Buddhist *Sahajiyas* and this state is achieved through the final stoppage of the functions of the mind. This *sahaja* is the state of vacuity (*shunya*), which is also called *Shunya Sahaja* (*Sun Sahaj*) (See Bhairi Kabir, pages 1158 and 1162).

Chapter XII

VISHISTADVAITA AND GURU GRANTH SAHIB

Similar fervour of *bhakti* can be seen in the hymns of the Sikh Gurus and other radical saints of *Guru Granth Sahib*, who flourished from the twelfth to seventeenth century as also the *Vaishnava Alvar* saints of South India who lived during the seventh and eighth centuries. They were all wandering singers imbued with extreme love of God. The greatest of the Alvar saints were *Nammālvār* and *Tirumagai Alvar*. The hymns of these and other Alvar saints are collectively known as *Nālāyira Prabandham*. Saints of both the movements Alvar saints and radical saints have several common pleasing features. They wrote the most moving devotional poetry. They ignored the distinctions of caste, rank and sex. Whereas the Alvars include the Brahmans, non-Brahmans, members of depressed classes and a king, the saints of *Guru Granth Sahib* also include a king and members of various castes high or low. All of them taught that God is accessible to everyone through love and self-surrender.

The religious experience of Alvar saints gave a clue to the reconciliation effected by the Acharyas of traditional Vedānta with the Bhakti cult. In his commentary on the Brahma Sutra, Ramanuja, the great Acharya, who is known as the greatest exponent of Vishistadvaita Vedānta, invokes the Lord that his knowledge of the scriptures may be transformed into His love. (Sruti Siresi Vidipiti Brahman Srimivase bhavatu mama parasin semusi bhakti rūpa) Ramanuja lived in the early years of the twelfth century. His

chief works are Vedanta Samgraha, commentary on the Geeta and a commentary on the Vedanta Sustras, known as Sri Bhasva. The last work is considered to have given a philosophic basis of Vaishnavism i.e. Vaishnava bhakti. The Acharya combines within himself the spirit of the Brahmanical tradition and the spirit of the Alvars. The Brahmanical tradition gave him the philosophy of the Absolute and the Alvars his Theism.

The three ultimate realities according to Ramanuja are God, soul and matter. They form one living organism. The soul and the matter (*or body*) are absolutely dependent on God and are inseparable from Him as *Visesana* (attribute) from *Visesva* (substance). That is the reason why the philosophy of Ramanuja is called *Visita advaita* as compared with *advaita* of *Shankara* which believes in only one ultimate reality i.e. *Brahman*. In Theism of Ramanuja, *Bhakti* holds a higher status than *Gyana* because it is accompanied by love. The liberation (*moksha*) is achieved after death if the seeker has perfected his *bhakti*. In that case he enjoys bliss with a superior body in the presence of God in *Vaikuntha*. The paths of *karma*, *bhakti* and *gyan* had been enjoined for the *dvijas*, but according to Ramanuja the easier and quickest path in that of *prapatti* or absolute self-surrender to God which is open to all.

Whereas *Shankara* believed that the world is a mere appearance due to *māyā* (illusion). Ramanuja considered the world as the real creation of God.

The Sikh Scripture agrees with Ramanuja in some ways. For examples:

(a) O Lord, Thy Regions and Universes are real.

(Var Asa M.1,p.463)

(b) This world is the Abode of True Lord, Who Lives in it.

(Var Asa M.1, Shalok M.2,p.463)

(c) He Himself is Real and whatever is Created by Him is also Real.

(Gauri Sukhmani M.5,p.284)¹

The manifold world is created by God out of the non-sentient matter (*acit*) which exists in Him and the sentient beings (*cit*) which are His own part. *Guru Granth Sahib* holds the same view. In the primary formula (*mūl mantra*) itself God is mentioned as *Karta Purakh*, the *Purusha* who is the creator. The third Nanak, Guru Amar Das says, "The creator hath created

Shiva and *Shakti* and ordained His Laws''². *Shiva* is the sentient being or soul and *Shakti* is *Pradhan* or *Prakriti*. When it is said that *Brahman* created the *Jivas*, it is meant that they are projected into manifestation. Otherwise like Ramanuja the Sikh Scripture holds that *Jiva* is as eternal as *Brahman*³. Before the creation the *cit* and *acit* that is the souls and the matter lay latent within *Brahman*⁴ and during the dissolution they will merge in the Lord.

“The highest self” Ramanuja says in *Sri Bhasva* which in itself is of the nature of unlimited knowledge and bliss, has for its body all sentient and non-sentient beings. Guru Nanak Dev sings in the same strain :

All the sound in consciousness is Thy Tune and all the forms are Thy
Body,
Thou, O Lord, art the speech and fragrance,
There is none other, O my mother,
My Lord is One, One and Only One.

(Asa M.1,p.350)⁵.

This is *Sarira Sariri Bhāva*, according to Ramanuja, “Ās to the relation of the soul to the body, called substance-attribute relation, it is called *Prakārā Prakāri Bhāva* or substance made relation. The relation of bodies to the self is strictly analogous to the class characteristics and qualities to the substance in which they inhere, ‘according to *Sri Bhasva*’ for it is the self only which is their substance and their final cause (*Pravojana*) and they are modes of self.” The *Acharya* says further, “The entire aggregate of things, intelligent and nonintelligent has its self in *Brahman* in so far as it constitutes *Brahman*’s body and by this, the whole world different from *Brahman* derives its substantial being only from constituting *Brahman*’s body.” Therefore, intelligent and nonintelligent beings are thus mere modes of the highest *Brahman* and have reality thereby only. Guru Arjan Dev has explained this fact :

All the places belong to the Transcendent Lord,
Wherever the creatures are placed by the Lord,
they acquire the similar names.
The Lord Himself is the Doer and causes others to do,
Whatever He Wills, ultimately happens.
He Himself has spread in endless waves,

None can know the sports of the Transcendent Lord.

(Gauri Sukhmani M.5,p.275)⁶.

Again Guru Arjun Dev Says :

Sometimes as a Pundit, he delivers discourses,
 Sometimes as a mute hermit, he practises contemplation,
 Sometimes he Bathes at places of pilgrimage,
 Sometimes as an adept and seeker, he Preaches divine knowledge,
 Sometimes he becomes an insect, an elephant or a moth,
 And wanders in many physical garbs.
 Just as a mimic presents himself in various guises,
 He dances according to the Will of the Lord.
 Whatever Pleases the Lord, that occurs,
 There is none other except Him, saith Nanak.

(Gauri Sukhmani M.5,p.277)⁷.

Another relationship described by Ramanuja is *Sesa Sesi Sambandha*, which may be explained as owner and owned relationship. God is the owner and the individual souls give themselves upto the Lord in entirety. It is the relation of absolute dependence and total surrender. In *Guru Granth Sahib* Guru Nanak Dev says :

O Lord, if one talks with me about Thee, what should I give him, saith
 Nanak,
 I shall cut off my head and present it to Him as a seat, and perform
 his service without my head.

(Vadhans M.1,p.558)⁸.

Guru Arjun Dev Says :

Forsake the mind's advice and give up duality.

In this way thou shalt have the Sight of the Lord and no affliction will come near thee.

(Suhi M.5,p.763)⁹.

Ramanuja has also discussed the relationship between *Brahman* and individual souls as the relationship between the whole and the part which is called *ams amsi sambandha*. Considering the various theories of *Khand* (piece), *Bhrama* (error) and limiting adjunct (*upādhi*), he comes to the conclusion that the soul is a part of *Brahman* i.e. *ams* of *Brahman*. The

Sikh Scripture also agrees with this view point.

Kabir Says :

Kabir says that this soul is a part of *Brahman*, It cannot be erased like ink from the paper.

(Gaund Kabir, p.871)¹⁰.

Ramanujā considers *Brahman* as the support of all that exists, by which he means that the relation between *Brahman* and the world and *Brahman* and the individual souls is the supporter-supported relation or *Adharadhaya sambandha*. The *Kathopanishad* is quoted in this connection, "When He shines, everything shines after Him; by His light does all this shine". Guru Nanak Dev has given the same idea in the following verse :

Within all, there is that Light, the Light (of God),
With Whose Light, everyone is lighted.

(Dhanasari M.1,p.663)¹¹.

Everything is controlled by *Brahman*, therefore, he has been called the controller (*Niyantā*) or supervisor of nature and individual souls. Guru Tegh Bahadur says :

He Himself hath spread His *Māyā* (mammon) and Himself is the Beholder,

Though He assumes many forms of diverse colours, still he remains Distinct from all.

(Bihagara M.9,p.537)¹².

Ramanuja believed that God descends to the earth for the purpose of redemption. This redemptive character of God is considered to be an important element in the context of surrender of the self to God (*Prapatti*). This relationship between God and souls is called *Raksya Raksaka sambandha*. Herein the idea of the Grace of God is introduced. In the Sikh Scripture the Grace is one of main tenants, but for the purposes of redemption God does not descend to the earth. He is *Ajūnī*, therefore, he does not take birth. The theory of incarnation has not been accepted by the saints of *Guru Granth Sahib*. The Lord's Grace works through the preceptor i.e. Guru. Guru Arjan Dev says :

The Lord is neither realised through effort nor through service, He comes and meets spontaneously,

He on whom my Lord showers His Mercy, he practises the instruction of the Guru.

(Dhanasari M.5,p.672)¹³.

Guru Ramdas Says :

When the Lord Showers His Grace, then alone we can meditate on His Name,

The True Guru meets through love and the Lord's Praises are sung spontaneously. (Dhanasari M.4,p.690)¹⁴.

Again Guru Arjan Dev Says :

The Lord has made me understand this fact, saith Nanak,
The salvation cannot be attained without the Guru, O brother.

(Gaund M.5,p.864)¹⁵.

As regards the attainment of the goal, Ramanuja asserts that *Jnana* (*Gyan*) assumes the form of *bhakti* and the fusion of these two result in consecrated *karma*. This process is consummated by *Prapatti* or unqualified surrender to God. For Ramanuja *Jnana* is *Dhyana* or *upasana* i.e. meditation. Meditation means uninterrupted remembrance or devotion (*bhakti*). There follows *karma* or ritualistic practices which are means to the end i.e. the blissful vision of the Deity. They help in purifying the mind. The Sikh Scripture is averse to the performance of ritualistic practices which create ego and further bondage for the soul. The soul is in bondage because of ignorance. It identifies itself with the body.

Guru Amar Das Says :

The highest spiritual state (*Sehj*) cannot be attained through works and without such state the illusion is not cast off,

The illusion cannot be cast off through any method, though the rituals may be performed continuously.

(Ramkali M.3,p.919)¹⁶.

Guru Arjan Dev Says :

The men of the world are engaged in ethical works and six religious rites,

But their filth of ego is not cleansed from inside, and without the Guru,

they lose the game.

(Gujri M.5,p.495)¹⁷.

For the realisation of the Lord, Ramanuja envisages a very simple way of *Prapatti* i.e. absolute self-surrender over and above the way of *jnana*, *karma* and *bhakti*. This way is also known as *Sarangati*. The saint-poets of *Guru Granth Sahib* have laid stress on this path.

In the words of Guru Ramdass :

Now, getting weary, I am going towards my Lord,

When I took refuge in the Lord, it is upto Him to protect me or slay me,

I have burnt down the artifices and praises of the world,

I have surrendered myself to the Lord, people may talk well or ill of me.

(Devchandhari M.4,pp.527-28)¹⁸.

Guru Arjan Dev Says :

By taking refuge in the Transcendent Lord, no affliction touches me,
No agony comes near me because of the Lord's protective line on all the four sides.

(Bilawal M.5,p.819)¹⁹.

According to Ramanuja in the *Yatindramata Dipita*, "The *propanna* is one who has resorted to God and God alone being helpless and devoid of any other refuge. He is also of two kinds, one who seeks the three ends of life (*Dharma, Artha and Karma*) and the other who seeks final liberation (*Moksha*). The one who seeks final liberation learns from the company of good souls to distinguish between what is eternal and what non-eternal. This engenders in him a spirit of detachment from things worldly which will lead to the desire for liberation. He then resorts to a teacher who possesses the excellence of a good preceptor, who leads him to *Sri*, who acts as the mediator between him and the Lord. His only means for liberation now becomes the holy feet of *Narayana*. This way to the Lord is open to all in the world despite caste or creed."

The idea of a preceptor is foremost in *Guru Granth Sahib*, but the destination is *Nirguna Brahman* and not *Sri* and *Narayana* as mentioned by Ramanuja. The Sikh Scripture does not ordain the worship of *Saguna*

Brahman; though the scripture accepts that God is both Immanent and Transcendent.

The *ārta propanna*, according to Ramanuja is one who after accepting *prapatti* continues to perform all *nitya* accepted in *Guru Granth Sahib* as the *Karma Kanda* of any types has been rejected.

Thus we see that though there are several points similar in the philosophy and religion of Ramanuja with *Guru Granth Sahib*, there are some basic differences also.

Chapter XIII

KATEB (THE BOOKS) AND GURU GRANTH SAHIB

TORAH (THE LAW)

The word “*Kateb*” has been used several times in *Guru Granth Sahib* alongwith the word “*Ved*”. Whereas “*Veda*” pertains to the Hindu scriptures, the word “*Kateb*” concerns the four Books of Middle-eastern religions: two of Judaism i.e. *Torah* and *Zabur*. One of Christianity i.e. *Anjil* and one of Islam i.e. the *Qurān*. *Torah* is a part of the *Old Testament*. In its narrow sense, *Torah* means the *Pentateuch*, but in a broad sense, it signifies not only the Written and Oral Law, but also every exposition of the Written and Oral Law, which includes all the *Talmudic* literature and its commentaries. The word “*Talmud*” has been applied to two compilations i.e. *Babylonian Talmud* and the *Palestinian Talmud*. In these two compilations, the records of post-Biblical Jewish Law have been assembled. They also contain non-legal material, consisting of legends, parables, theological reflections etc. This non-legal material is called “*Aggadah*”. The literature called *midrash*, which developed over a period of more than a millenium, constitutes mainly *Aggadah*.

The Oral Law or oral *Torah* comprises the body of inter-pretation and analysis of the Written Law of the *Pentateuch*. It has been handed down orally from generation to generation. The Oral Law included in *Talmud* consists of *Mishnah* and *Gemara*. The *Mishnah* or the legal codification containing the core of the post-Biblical oral law was compiled and edited

by Rabbi Judah Ha-Nasi. *Gemara* consists of commentary on *Mishnah*.

The Written Law is contained in "The *Pentateuch*", which comprises the first five books of the Bible i.e. Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This part, known as "Torah", has a particular significance for the Jews, because it expresses God's will for them. Besides the legal doctrine, it contains the story of the formation of the 'Chosen people of God'.

The first Book i.e. the Book of Genesis concerns the origin of the world and the human race, especially the Hebrew people. The lineage of Adam to Jacob constitutes the major part of the Book. The four major parts of this Book deal with the Primeval History, the patriarch Abraham, the patriarchs Isaac and Jacob and Joseph and his brothers respectively. To the students of *Guru Granth Sahib* the Primeval History is of special interest, because it deals with the origin of the world and a comparative study can be made with Sikh cosmogony as revealed in the Sikh Scripture. The following story of creation is given in the Book of Genesis :

"In the beginning, when God created the heaven and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wing swept over the waters. The God said, 'Let there be light', and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day", and the darkness he called "night". Thus evening came and morning followed the first day. Then God said, "Let there be a dome in the middle of the waters to separate one body of water from the other." And so it happened: God made the dome and it separated the water above the dome from the water below it. God called the dome "the sky". Evening came and morning followed the second day. The God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear". And so it happened: the water under the sky gathered into its basin, and the dry land appeared. God called the dry land "the earth", and the basin of the water He called "the sea". God saw how good it was. Then God said, "Let the earth bring forth vegetation; every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so it happened, the earth brought forth

every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed the third day. Then God said, "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth. And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and He made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed the fourth day. Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky". And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth". Evening came, and morning followed the fifth day. Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in His image; in the divine image He created him; male and female He created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, birds of the air, and all the living things that move on the earth." God also said, "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God

looked at everything he had made, and he found it very good. Evening came, and morning followed the sixth day. Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work He had been doing, He rested on the seventh day from all the work He had undertaken. So God blessed the seventh day and made it holy, because on it He rested from all the work He had done in creation. Such is the story of the heavens and the earth at their creation.”

The Story of Creation given above from the Book of Genesis manifests Jehovah in action. He creates because He Wills. On His command everything comes into being. He creates the heavens and the earth, separates the light from the darkness and creates day and night, creates the dome of the sky to separate one body of water from the other, thus bringing into being the sky and the seas, creates vegetation on the earth, creates sun, moon and stars, creates living creatures in the water, in the air and on the ground, and created the man in His own image. This whole creation came into being in six days. The “day” mentioned in respect of creation may not be misunderstood for the days experienced by human beings. A day of the Lord is an epoch, which may be much longer than the day of *Brahma*, described in Hindu *Shastras*. If we take into consideration such epochs, we can well appreciate the period during the evolutionary process. In *Japji*, the very first poem of *Guru Granth Sahib* composed by Guru Nanak, this process has thus been described :

The Creation of the world began with one utterance of the Lord,
And lakhs of the rivers (of life) flowed subsequently.¹

The earth, air, water and sky (ether) came into being, as described in the very beginning of the Book of Genesis. There is no mention of fire at this stage, which finds a place in the evolutionary process, as given in the *Samkhyan* philosophy. The evolutes according to Samkhya are :

Akash (ether) - Air - Fire - Water - Earth.

Guru Nanak has mentioned these evolutes in a couplet in Sri Raga :

From the True Lord, the Air came into being;

From Air, Water has born;

From water were created the three worlds,²

And the Light of the Lord merged in every being.

Before the creation, the darkness prevailed everywhere, and according to Guru Nanak, this darkness was there in countless ages before the Lord Willed for the creation. The *nasadiya Sukta* of *Rig Veda* contains a similar idea, regarding the prevalent darkness and the Will of the Lord for the creation of the Universe. According to Guru Nanak, none can tell the exact time, when the creation began:

What was the time, the lunar date and the day,

Which season and month it was, when the world of matter appeared?

The Pandits could not know, because there is no mention in Purāns,

The *Qādis* could not know, as the *Qurān* is silent about it.

The Yogi does not know the lunar date, the day, the season and the month;

The Lord who hath created the world, He only knows the same.³

The Book of Genesis brings forth several points of basic importance;

They are :

1. That God existed before the Creation
2. That God is Transcendent
3. That God is Wise
4. That God is Good
5. That He is Powerful
6. That He created man in His image and likeness
7. That He created woman from the substance of man
8. That man was originally innocent
9. That man fell from heaven because of his pride and disobedience
10. The consideration of marriage as the union of one man and one woman.
11. After his fall the man was destined to toil for his bread.

The God of the Sikh Scripture is both Transcendent and Immanent. He is Omnipresent, Omnipotent and Omniscient. Man and woman are equal partners in the arena of life. She is in no way inferior in status. The soul of the human being was separated from God because of ego in him and his disobedience of the laws of God. The institution of marriage is considered as the union of one man with one woman. Both the souls are blended into

one.

The Book of Genesis contains besides the Primeval History, the story of Patriarch Abraham, the Patriarchs Isaac and Jacob, Joseph and his brothers. The Book of Exodus narrates the story of Israelites in Egypt, the Exodus from Egypt and the journey to Sinai, the Covenant at Mount Sinai, the dwelling and its furnishings. The Book of Leviticus describes the ritual of Sacrifices, the ceremony of Ordination, the laws regarding legal purity, the code of legal holiness and the redemption of offerings. The Book of Numbers mentions the preparations for the departure from Sinai and the journey to the Plains of Moab. The Book of Deuteronomy gives a historical review and exhortation and describes the Covenant of God, exposition of the Law and the final words of Moses.

Out of the five Books of Pentateuch, the Book of Leviticus and the Book of Deuteronomy contain matters concerning Law. The Book of Leviticus mainly discusses the rituals and ceremonies. Just like *Brahmanas* in the Vedas. In Indian terminology, such rituals have been called *Karma Kanda*. *Guru Granth Sahib* rejects all types of *Karma Kanda*. Therefore the matters concerning cereal offerings, peace offerings, sin offerings, guilt offerings involving sacrifices of animals do not fall within our purview. Moreover, mercy on *jivas* (animals) is considered a great virtue in the Sikh Scripture. The Book of Leviticus contains the commands of the Lord, addressed to Moses for the Chosen People. The Lord says, "But if you do not heed me and do not keep all these commandments, if you reject my precepts and spurn my decrees, refusing to obey all my commandments and breaking my covenant, then, I, in turn, will give you your deserts. I will punish you with terrible woes—with wasting and fever to dim the eyes and sap the life. You will sow your seed in vain, for your enemies will consume the crop. I will turn against you, till you are beaten down before your enemies and lorded over by your foes. You will take to flight though no one pursues you. If even after this you do not obey me, I will increase the chastisement for your sins sevenfold, to break your haughty confidence, I will make the sky above you as hard as bronze, so that your strength will be spent in vain; your land will bear no crops and its trees no fruit...." Undoubtedly, the Laws of God must be obeyed, but the Sikh Scripture does not show

the Lord as Avenger. He has been exhibited as Merciful. Guru Arjan Dev, the compiler of *Guru Granth Sahib*, says, "He is Merciful, My Lord is Merciful. His bounties are meant for everybody. O living being, why do you waver, He will protect you. The Lord, who has given you life, will sustain you. He is the Lord of all hearts, the True Sustainer....."⁴.

The Book of Deuteronomy contains the Law, which Moses set before the Israelites. "These are the ordinances, statutes and decrees which he proclaimed to them when they had come out of Egypt." Moses called all Israelites and said to them, "Hear, O Israel, the statutes and decrees which I proclaim in your hearing this day, that you may learn them and take care to observe them. The Lord, our God, made a covenant with us at Horeb; not with our fathers did He make this covenant, but with us, all of us who are alive here this day. The Lord spoke with you face to face on the mountain from the midst of the fire and would not go up the mountain. I stood between the Lord and you at that time, to announce to you these words of the Lord." Then follow the statutes and decrees of the Lord, including the famous TEN COMMANDMENTS, called the *Decalogue*.

The *Decalogue* is produced below :

"I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth. You shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishments for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation, but bestowing mercy, down to the thousandth generation, on the children of those who love me and keep my commandments."

"You shall not take the name of the Lord, your God, in vain. For the Lord will not leave unpunished him who takes His Name in vain."

"Take care to keep holy the Sabbath Day as the Lord, your God, commanded you. Six days you may labour and do all your work; but the seventh day is the Sabbath of the Lord, your God. No work may be done then, whether by you, or your son or daughter, or your male

or female slave, or your ox or ass or any of your beasts, or the alien who lives with you. Your male and female slave should rest as do. For remember that you too were once slaves in Egypt, and the Lord, your God, brought you from there with His strong hand and outstretched arm. That is why the Lord, your God, has commanded you to observe the Sabbath Day.”

“Honour your father and your mother, as the Lord, your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, is giving you.”

“You shall not kill.

“You shall not commit adultery.

“You shall not steal.

“You shall not bear dishonest witness against your neighbour.

“You shall not covet your neighbour’s wife.

“You shall not desire your neighbour’s house or field, nor his male or female slave, nor his ox or ass, nor anything that belongs to him.”

Except the commandment regarding the Sabbath Day, all the other commandments have their sanction by the Sikh Scripture. Judaism and Sikhism are both against idol-worship. The ethical commandments are found in all the Indian religions, because the society could be kept clean and pure by following the ethical code.

In the Book of Deuteronomy, another significant portion regarding the law is “Exposition of the Law”, which brings to the fore, the laws regarding one sanctuary, profane and sacred meals, penalties for idolatry, clean and unclean animals, tithes, debts and the poor, slaves, first lings, feast of the Passover, feast of Weeks, feast of Booths, Judges, The King, Priests, Prophets, cities of refuge, false witnesses, courage in war, expiation of untraced murder, marriage with a female captive, rights of the first-born, the incorrigible son, lost animals, crimes against marriage, membership in the community, marriage laws, thanks giving for the harvest etc. These laws are meant for the community, and every community has its own laws. There can be several similarities and several differences because of peculiar circumstances, in which a particular community has taken its birth.

Chapter XIV

GURU GRANTH SAHIB AND ISLAM

Guru Nanak was born in A.D. 1469 at Rae Bhoie Ki Talwandi later known as Nankana Sahib, in Sheikhpura District now of Pakistan in the reign of Behlol Lodi (1451-89). Sikandar Lodi succeeded Behlol in A.D. 1489, when Guru Nanak had just attained the age of twenty. About ten years later Guru Nanak undertook his divine ministry and began his historic journeys. He had finished his three journeys towards east, south and north, in 1517, when Sikandar Lodi died and was succeeded by Ibrahim Lodi, whose reign ended in 1526, with establishment of the Mughal empire by Babar. Babar died in 1530 and was succeeded by his son Humayun. Guru Nanak passed away in 1539, when Humayun was on the eve of temporary eclipse of his authority and his brother Kāmraṇ was ruling over the Punjab. Guru Nanak had witnessed the atrocities perpetrated both by the Pathans and the Mughals on the Hindus. About Sikandar Lodi it is said that he made a point of destroying all Hindu temples¹. He is said to have put to death a Brahman who had made a statement that 'the religions of both the Muslims and Hindus, if acted on with sincerity, were equally acceptable to God'². On the occasion of the second invasion of Babar and the massacre of Sayyidpur. Guru Nanak had just returned from his fourth journey in the Middle East. He heard the wails and the cries of the afflicted and depicted their agony in these words :

The heads with beautiful hair-plaits and vermillion

on the parting lines have been sheared by scissors and the dust has risen to the necks.

The queens who dwelt in the palaces have been left alone, without the company of their husbands.....

When they were married, their husbands looked graceful by their sides; they brought in palanquins studded with ivory.....

The wealth and sensual youth which had intoxicated them (the Lodis) became their enemies.

To the messengers the command was given to strip them of their honour and carry them off³. (p.417)

Such was the devastation in the wake of Babar's invasion, that the princes starved.

The houses, palaces and grandmansions were burnt and the young men were cut into pieces and their limbs scattered⁴. (p.417)

The falsehood was the presiding authority, the modesty and piety were nowhere to be seen.

Babar had rushed on from Kabul with the marriage party of sins⁵. (p.722)

Thus his first hand experience compelled Guru Nanak to denounce the kings of his times as butchers. He visualized the king as Greed, his minister as Sin, captain as Falsehood and the lieutenant as Lust or the king as a lion and the officials as his dogs. In such an intolerant political atmosphere, Hindus faced innumerable humiliations and they genuinely felt that their *Dharma* was endangered. Many Rajput clans, in order to save their honour and property, adopted Islam as their religion. Rae Bular, the chief of Talwandi, was a descendant of the Rajput clans, in order to save their honour and property, adopted Islam as their religion. Rae Bular, the chief of Talwandi, was a descendant of the Rajput converts. Because of favourable conditions for Muslims in India, many Muslim nobles, Sufi *Fakirs* and *Darweshes* from traditional Muslim lands immigrated into India. From very early days, the Guru had close association not only with Hindu saints, but with Muslim *Fakirs* also. Attracted by his spiritual grandeur, Rae Bular felt a great attachment for the Guru ever since his childhood. Through his brother-in-law Jai Ram, the Guru came into the service of *Nawab* Daulat Khan Lodi at Sultanpur and for several years he worked as the *Modi* (Store-

keeper) of the *Nawab*, till the divine call came and he resigned from the service and declared openly, "There is no Hindu, there is no Mussalman". By this he meant that both the Hindus and Muslims have failed to live upto the great ideals of their respective religions. As regards the conduct of an ideal Muslim the Guru declared :

It is difficult to be called a *Mussalman*.

Only those who sincerely practise Islam, may be called *Mussalman*.

Let one first sweetening his faith get rid of his pride just as the file cuts the rust.

Let him be faithful to the founder of his faith and be above considerations of life and death.

Let him gladly accept the Will of God, bow before the Creator and efface his self.

Then the kindness for all beings shall awaken in him and he may be called a *Mussalman*⁶. (p. 141)

The high idealism of these pronouncements clearly indicate the great store than the Guru laid, by the active manner in which a religious faith informed the personal conduct of a believer, rather than the outer garb or mere lip-service to the faith.

During his travels in the Punjab, the Guru met several Sufis and other Muslim divines and held discussions with them. At Panipat, he met Sheikh Sharf and at Pakpattan, Sheikh Ibrahim the lineal descendant of Sheikh Farid Shakarganj. At Sirsa, he came across Khwaja Abdul Shakur and at Uchch, Sayyad Ahmad Hassan and Jalal Din. At Delhi, he met the Pathan ruler and at Sayyidpur, the Mughal king Babar. The Guru, during his fourth journey travelled through the Muslim countries of the Middle East and visited the holy shrines of the Muslims at Mecca and their cultural centres Baghdad, besides several other places of note. At Mecca and Medina, the places of origin of Islam, there was a lengthy and meaningful debate between the eminent Muslim divines on one side and Guru Nanak on the other. The crux of the discussion has been revealed in "*Makke Madine Ki Goshu*". It is said that the original recording was done by Sayyad Mohammad Ghani Salis in Persian, which was later on rendered into Panjabi. Bhai Gurdas has mentioned the visit of Guru Nanak to Mecca and Baghdad in graphic

details⁷.

His lifelong association with Islam and his views about Islamic doctrines have encouraged some people to suggest that Guru Nanak's followers belonged to a reformed sect of Islam. Mr. Frederic Pincott in his article on Sikhism included in *A Dictionary of Islam* has asserted that "A careful investigation of early Sikh traditions points strongly to the conclusion that the religion of Nanak was really intended as a compromise between Hinduism and Mohammadanism, if it may not even be spoken of as the religion of a Mohammadan sect". Mr. Pincott's assertion especially in the concluding line of his statement calls forth fuller examination of the problem especially in the light of the compositions of Guru Nanak.

Guru Nanak believed like Islam in monotheism, but he rejected the idea of the prophethood of God. According to him, there is none other except *ONE*⁸ (p. 350) who is the Creator. Why should we worship the created gods⁹ (p. 1037) goddesses and prophets, who undergo births and deaths ? The Muslim divines of Mecca and *Hājis* told Guru Nanak that THE FIRST is ONE GOD and the SECOND is the Prophet. But Guru Nanak retorted instantly that THE FIRST is ONE GOD and neither there had been nor there would ever be any SECOND¹⁰. This is the basic difference between the religion of Guru Nanak and Islam. The Guru met Sheikh Ibrahim, the twelfth descendant of Baba Farid, a great Sufi saint, at Pākpattan and received from him the verses of Sheikh Farid, composed in the local dialect. These verses were later on included in the *Adi Granth* (the first copy of *Guru Granth Sahib*) by Guru Arjan Dev. The similarity of thought in the verses of Guru Nanak and Sheikh Farid consisted in the sincere devotion and total surrender before ONE LORD.

The Guru was against all ritualism and formalism. He laid stress on practical life of inward purity. That is why he insisted upon inner content of the outer forms of religious worship. About the ideal conduct of a Muslim he was stipulated :

"A *Muslim* can only be called a *Muslim* if he considered the Grace of the Lord as his mosque, faith as his prayer-mat, the rightful earning as the *Qurān*, the effort as the circumcision and the character as the fast¹¹. (p. 140)

“A *Muslim* must wash away all his dirt”¹². (p. 662)

For a *Muslim*, the prayer (*Namāz*) is the foundation of practical religion. He is required to pray at least five times a day. Baba Farid has also laid great emphasis on Prayer in his Sloks included in *Guru Granth Sahib*. According to him, the head, which does not bow in prayer, must be cut down¹³ (p. 1381). About five prayers, the Guru has this to say :

“Five prayers, five times, five their names;

Truth is the FIRST, rightful earning the SECOND, God’s Grace for all the THIRD,

Sincere mind the FOURTH and the Praises of the Lord the FIFTH,
Let practice be the repetition of the *Kalimāh* in order to be called a *Muslim*¹⁴. (p. 141)

The *Kalimāh* (word) is recited by a *Muslim* as the basic foundation of practice, but the Guru wants the practice of the five virtuous prayers for a True *Muslim* as his *Kalimāh*. For God’s realization, such a discipline is necessary¹⁵ (p. 465).

The Guru was highly critical about the religious intolerance of the *Muslim* conquerors of India, whom he most emphatically reminded that both the Hindus and Muslims were the children of the same Lord. He appreciated those, who rose above communalism and parochial nationalism. He clearly stated that those who violated the Laws of God, would be punished.

“The whole world was a manifestation of the same Cosmic Power”¹⁶.
(p. 142)

“Another’s property was like a pig for the Muslim and a cow for the Hindu.

The religious preceptor feels pleased with the disciple, if he does not indulge in wrong practices.

None can attain heaven with mere talk, only truth will ensure his release.

The unlawful can never become lawful with the aid of worldly wisdom”¹⁷. (p. 141)

Whereas Guru Nanak mentions in his compositions the four Vedas of the Hindus, he also talks about the four Books (*Kateb*) of the Muslims viz. *Taurat*, the Book of Moses, *Zabur*, the Book of David, the *Bible* and the *Qurān*. He knew the crux of Muslim Literature: the Scripture i.e. the holy

Qurān, the Traditions (*Hadith*) and the *dogmatic theology* (*Fiqh*). Some scholars have argued that the Guru came under the impact of Muslim monotheism, but this is incorrect as Vedic polytheism had changed into monotheism long before the entry of Muslims into India. Moreover, the Guru believed in Impersonal Absolute as against the Personal God of Islam. There has been some impact of Muslim mythology on the biographers of the Guru, but he (the Guru) had neither any faith in the mythology nor in heaven and hell. He believed firmly in the doctrines of *Karma* and transmigration, while Islam believed in predestination and in the concept of the Last Day of Judgement.

We find a good deal of similarity, however, in the concept of spiritual ascent as propounded by the Sufis and Guru Nanak. Both commend the common path of love and devotion. Both have the *Shariat* (The Law) as their base. It has been called *Dharam Khand* (The region of *Dharma*) by Guru Nanak. In Arabic, this state is called *Nasut* or humanity, which is the natural state of every human being. This state is the beginning of the journey of the seeker and is known as "*Safaru'l-aba*". Through the practice of *Shariat* or *Dharma*, the seeker acquires the nature of angels or *Malakút* where upon he takes the path of spiritual journey, called *Tariqat*. Guru Nanak has mentioned two regions in this state of *Malakút* i.e. the region of knowledge (*Gyan Khand*) and the region of effort (*Saram Khand*). Through the knowledge gained from the preceptor and through continuous effort, the seeker purifies his mind and intellect and attains the status of a *Siddha*. Guru Nanak categorically asserts that the creation of Infinite Lord cannot be delimited. In this Cosmos, pervaded by Almighty, the seeker attunes himself with Infinite, who is All-Powerful and absorbs Power, the possession of which is called *Jabarút*, for which *Marifat* (Gnosis) is the means. Guru Nanak has called his state the region of Grace (*Karam Khand*), where the seeker lives in bliss and fullness of God. Ultimately the Truth merges with THE TRUTH. Guru Nanak has called this state as the region of Truth (*Sach Khand*) which in Arabic is called *Lahút* (Divinity), a state of absorption in the All-Conscious, All-Bliss and All-Seeing Lord. In this state, the seeker attains Reality, which is called *Haqíqat* in Sufi terminology.

Guru Nanak, through his universal teachings, became so popular in his

lifetime that he was called *Nanak Shah Fakir, Hindu Ka Guru, Mussalman Ka Pir*. Both the communities owned him. He was held in high veneration by all the contemporaries including the *Buddhists* at Gaya, *Jainas* at Bikaner and Palitana, the *Lāmās* of Tibet, the *Nāthas* and *Yogis* of Uttarakhand etc. He attracted the attention of the divines and votaries of all the faiths, whom he met. Islam was the faith of the conquerors, who had spread their dominions not only in India, but throughout the Middle East upon Turkey, Egypt, etc. The Guru visited all the major religious, political and cultural centres of the Muslims, so that he may bring home to them the true values of life, which had been totally forgotten by them in pelf and power. It is said that when the Guru passed away in Kartarpur, both the communities hastened to perform the last rites. There was a quarrel over the possession of the Guru's body. The Muslims wanted to bury it and the Hindus wanted to cremate it. When the covering sheet was removed, there was nothing beneath it except heap of flowers, which were ultimately divided and taken away by both the communities. In this manner NANAK NIRANKARI (Nanak-the man of God) received full honours from the Muslims on his passing away, because he was considered a Muslim divine.

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CHAPTER - II

THE SIKH CONCEPT OF ULTIMATE REALITY

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CHAPTER - III

SIKH THEOLOGY

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(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੨੩) (623)
3. ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥
ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰ: ੨੨੩) (223)
4. ਮੈ ਅਵਰੁਨ ਦੀਸੈ ਸਰਬ ਤੋਹ ਤੂ ਸੁਰਿ ਨਾਥਾ ਦੇਵਾ ਦੇਵ ॥
(ਬਸੰਤੁ ਮ: ੧, ਪੰ: ੧੧੬੯) (1169)
5. ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ ॥
(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਪੰ: ੨੦) (20)
6. ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੮੬੪) (464)
7. ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮੈ ਪੁਰਖਾ ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੮੭੯) (879)
8. ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
(ਜਪੁ, ਪੰ: ੭) (7)
9. ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰ ਧਾਰੀ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੭) (1037)
10. ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥
(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੬੩) (663)
11. ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਗੀਸਾਲਾ ॥
ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥
ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥
(ਵਡਹੰਸੁ ਮ: ੧, ਪੰ: 567) (567)
12. ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ ॥
ਪੁਛਿ ਨ ਸਾਜੈ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੋਇ ॥
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੋਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੫੩) (53)
13. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

- ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨਾ ਕੋਇ ॥
(ਜਪੁ, ਪੰ: ੧) (1)
14. ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੭੨) (72)
15. ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ ॥
ਹੁਕਮੇ ਸੇਵੇ ਹੁਕਮੁ ਅਰਾਧੇ ਹੁਕਮੇ ਸਮੈ ਸਮਾਏ ॥
ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ ॥
ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੇ ਬੁਝੈ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਿਵ ਲਾਏ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੪, ਪੰਨੇ ੧੪੨੨-੨੩) (1422-23)
16. ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
(ਜਪੁ, ਪੰ: ੨) (2)
17. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
(ਜਪੁ, ਪੰ: ੪) (4)
18. ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ ।
(ਸੋਗਠਿ ਮ: ੫, ਪੰ: ੬੦੯) (609)
19. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੬੨) (62)
20. ਮਹਿਮਾ ਸਾਧੂਸੰਗਿ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥
ਮੇਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ ਭਏ ਚੀਤਾ ॥
(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰ: ੮੦੯) (809)
21. ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥
ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੇ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥
(ਸਲੋਕ ਕਬੀਰ, ਪੰ: ੧੩੬੭) (1367)
22. ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੇ ਸਚਾ ਹੋਇ ॥
ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੇ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
ਸਚੁ ਤਾ ਪਰ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਦਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੮) (468)
23. ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥
ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥
 ਜਿਹਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥
 ਬਿਨੁ ਸਾਚੇ ਹੋਰੁ ਸਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ ॥
 ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਾਰਾ ॥
 ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥
 ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿਨਾਉ ॥
 ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥
 ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ ॥
 ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੇ ਸਚਿਆਰ ਹਰਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ ॥
 ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ ਸਨਾਇ ॥
 ਸਚੇ ਥਾਨਿ ਸਚੁ ਸਾਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਿਹਾਰੈ ਜਾਉ ॥
 ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥
 ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥
 ਨਾਨਕ ਸਚੇ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥

(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ: ੫੬੪-੬੫) (564-65)

24. ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੇਲੁ ਭਰੀਜੈ ॥
 (ਵਡਹੰਸੁ ਮ: ੩, ਪੰ: ੫੭੦) (570)
25. ਸੋ ਤਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਉਪਜੈ ਨ ਪਾਪੁ ॥
 (ਗਉੜੀ ਮ: ੫, ਪੰ: ੧੯੮) (198)
26. ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਜਿਨਿ ਆਪੁ ਪਛਾਤਾ ॥
 (ਮਾਰੂ ਮ: ੩, ਪੰ: ੧੦੪੬) (1046)
27. ਆਪੁ ਸਵਾਰਹਿ ਮੇ ਮਿਲਹਿ ਮੇ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥
 ਫਰੀਦਾ ਜੇ ਤੂੰ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ ॥
 (ਸਲੋਕ ਫਰੀਦ, ਪੰ: ੧੩੮੨) (1382)
28. ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬਹੀ ਭੈ ਭਾਇ ਭਗਤਿ ਸਵਾਰੀ ॥
 (ਰਾਮਕਲੀ ਮ: ੩, ਪੰ: ੯੧੧) (911)
29. ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ ॥
 ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ ॥
 ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ ॥
 ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਤੂ ਰਾਖਿਆ ॥
 ਰਾਖਨਹਾਰੁ ਸਮੁਰਿ ਜਨਾ ॥
 ਸਗਲੇ ਛੋਡਿ ਬੀਚਾਰ ਮਨਾ ॥
 ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਾਪ ਮਹਤਾਰੀ ॥
 ਜਿਨਿ ਦੀਏ ਭ੍ਰਾਤ ਪੁਤ ਹਾਰੀ ॥
 ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਨਿਤਾ ਅਰ ਮੀਤਾ ॥
 ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖਿ ਲੇਹੁ ਚੀਤਾ ॥
 ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਵਨੁ ਅਮੇਲਾ ॥
 ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਨੀਰੁ ਨਿਰਮੇਲਾ ॥
 ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਾਵਕੁ ਬਲਨਾ ॥

ਤਿਸੁ ਠਾਕੁਰ ਕੀ ਰਹੁ ਮਨ ਸਰਨਾ ॥
 ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਜਿਨਿ ਭੋਜਨ ਦੀਏ ॥
 ਅੰਤਰਿ ਥਾਨ ਠਹਰਾਵਨ ਕਉ ਕੀਏ ॥
 ਬਸੁਧਾ ਦੀਓ ਬਰਤਨਿ ਬਲਨਾ ॥
 ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਚਿਤਿ ਰਖੁ ਚਰਨਾ ॥
 ਪੇਖਨ ਕਉ ਨੇਤ੍ਰ ਸੁਨਨ ਕਉ ਕਰਨਾ ॥
 ਹਸਤ ਕਮਾਵਨ ਬਾਸਨ ਰਸਨਾ ॥
 ਚਰਨ ਚਲਨ ਕਉ ਸਿਰੁ ਕੀਨੋ ਮੇਰਾ ॥
 ਮਨ ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਪੂਜਹੁ ਪੈਰਾ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ: ੯੧੩) (913)

30. ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥
 ਬਾਬੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥
 ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੬) (1036)

31. ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥
 ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
 ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥
 ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥
 ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥
 ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
 ਦੂਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥
 ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖਾਨ ॥
 ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੇ ॥
 ਖੇਲੁ ਸੰਕੋਚੇ ਤਉ ਨਾਨਕ ਏਕੇ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ: ੨੯੧-੯੨) (291-92)

32. ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੇ ਘਰਿ ਲਾਵੈ ਆਗਿ ॥
 ਪਾਚਉ ਲਾਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰ: ੧੩੬੬) (1366)

33. ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ ਰਾਗੀ ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੮੩) (1083)

34. ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥
 ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ ॥

(ਮਾਰੂ ਮ: ੩, ਪੰ: ੬੦੦) (600)

35. ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
 ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ: ੨੬੯) (269)

36. ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੭) (147)

37. ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥

ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥

(ਆਸਾ ਮ: ੫, ਪੰ: ੪੦੩) (403)

38. ਕਾਮ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੩੨) (932)

39. ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹੁਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ ॥

(ਨਟ ਮ: ੪, ਪੰ: ੯੮੩) (983)

40. ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ ਤ ਕੂੜਾ ਨੇਹੁ ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ: ੧੩੭੮) (1378)

41. ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਨਗਉਲੀ ਪਾਇ ॥

(ਗਉੜੀ ਮ: ੩, ਪੰ: ੨੩੩) (233)

42. ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੬) (466)

43. ਜੇ ਕੋ ਬਹੁਤੁ ਕਰੈ ਅਹੰਕਾਰੁ ॥

ਓਹੁ ਖਿਨ ਮਹਿ ਹੁਲਤਾ ਖਾਕੁ ਨਾਲਿ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰ: ੮੬੮) (868)

44. ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕ ਸੁਣਾਵਹਿ ॥

(ਵਾਰ ਮਾਰੂ ਮ: ੩, ਪੰ: ੧੦੮੯) (1089)

45. ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੇ ਵਾਸਿ ॥

ਤਾ ਕੈ ਆਤਮੇ ਹੋਇ ਪਰਗਾਸੁ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰ: ੨੩੬) (236)

46. ਮ੍ਰਿਗ ਮੀਨ ਭਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ ॥

ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੋਤਕ ਆਸ ॥

(ਆਸਾ ਗਵਿਦਾਸ, ਪੰ: ੪੮੬) (486)

47. ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥

ਪਰਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤ ਸੰਗਿ ਹੋਤੁ ॥

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥ ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤੁ ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ: ੨੭੪) (274)

48. ਫਰੀਦਾ ਮੇ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥

ਉਚੈ ਰਝਿ ਕੈ ਦੇਖਿਆ ਤਾ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ: ੧੩੮੨) (1382)

49. ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥

ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

(ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੫੬) (1256)

50. ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖੁ ਵਰਤਣੁ ਸੰਸਾਰਿ ॥

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ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੂ ਹੋਇ ॥

(ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੨੪੦) (1240)

51. ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
(ਜਪੁ, ਪੰਨਾ ੫) (5)
52. ਦੁਖ ਦਾਰੁ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੯) (469)
53. ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਬਿਨਸੇ ਤੀਨੇ ਤਾਪ ॥
ਤਿਸਨਾ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ਚੁਕੇ ਸੋਗ ਸੰਤਾਪ ॥
(ਸਾਰੰਗ ਮ: ੫, ਪੰ: ੧੨੨੩) (1223)
54. ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥ ਅਜਗਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥
ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੇ ਲੇਖਾ ਮੰਗੇ ਬਾਣੀਆ ॥
(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੧੯-੨੦) (1019-20)
55. ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ ਨਾਹੀ ॥
ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੇ ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਹੀ ॥
(ਸੂਹੀ ਮ: ੫, ਪੰ: ੭੪੧) (741)
56. ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥ ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ ॥
ਪਰਹਰਿ ਪਾਪੁ ਪਛਾਣੇ ਆਪੁ ॥ ਨਾ ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਦਖਣੀ ਓਅੰਕਾਰ, ਪੰ: ੯੩੫) (935)
57. ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧੁਮਰਾਇ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੫, ਪੰ: ੧੪੨੫) (1425)
58. ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥ ਦੁਹੀ ਮਿਲਿ ਕੈ ਸ੍ਰਿਸ਼ਟਿ ਉਪਾਈ ॥
ਦੋਵੇ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੇ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥
(ਮਾਝ ਮ: ੩, ਪੰ: ੧੨੬) (126)
59. ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜਿ ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ ਜਾਈ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੨੪) (24)
60. ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੨੪੫) (1245)
61. ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥
ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥
ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥
ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੇ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰ: ੩੮-੩੯) (38-39)
62. ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੨੮) (1028)
63. ਦੋਜਕਿ ਪਉਦਾ ਕਿਉ ਰਹੇ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੁਲਿ ॥
(ਵਾਰ ਗਉੜੀ ਮ: ੫, ਪੰ: ੩੧੯-੨੦) (319-20)
64. ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੇ ॥
ਭਸਮ ਕਰੇ ਲਸਕਰ ਕੋਟਿ ਲਾਖੇ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ: ੨੮੫) (285)
65. ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੁਆ ਕੂਪ ਤੇ ਮੇਰੁ ਕਰਾਵੇ ॥
ਧਰਤੀ ਤੇ ਆਕਾਸਿ ਚਢਾਵੇ ਚਢੇ ਅਕਾਸਿ ਗਿਰਾਵੇ ॥

ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਤੇ ਭੇਖਾਰੀ ॥
 ਖਲ ਮੂਰਖ ਤੇ ਪੰਡਿਤ ਕਰਿਬੇ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ ॥
 ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ ॥

(ਸਾਰੰਗ ਕਬੀਰ, ਪੰ: ੧੨੫੨) (1252)

66. ਦੁਸਟਾ ਸੇਤੀ ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦੁ ਕਰੰਨੁ ॥

(ਵਾਰ ਬਿਲਾਵਲੁ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰ: ੮੫੪) (854)

67. ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ ॥

(ਸੂਹੀ ਮ: ੩, ਪੰ: ੭੫੫) (755)

68. ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥

ਪਰਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤ ਸੰਗਿ ਹੇਤ ॥

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥ ਸੰਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੇਖ ਤੇ ਰਹਤ ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੈ ਕੋ ਐਸਾ ਅਪਰਸ ॥

(ਗੁਰੂੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ: ੨੭੪) (274)

69. ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥

ਬੁਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

(ਵਾਰ ਬਿਹਾਗੜਾ ਮ: ੪, ਸਲੋਕ ਮ: ੩, ਪੰ: ੫੫੪) (554)

70. ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੧੬) (16)

71. ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੭੨) (72)

72. ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੯੯੦) (990)

73. ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੯) (469)

74. ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ ॥

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ ॥

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ ॥

(ਗੁਰੂੜੀ ਮ: ੧, ਪੰ: ੨੨੬) (226)

75. ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕੁ ਸਬਾਇਆ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੫) (465)

76. ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੇ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੇ ਨ ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੬) (466)

77. ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥

ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ ॥

ਖਸਮੁ ਛੋਡਿ ਦੂਜੇ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥
ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੇ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੭੦) (470)

78. ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ॥

ਜਿਨਿ ਵਿਚਹੁ ਅਹਕਰਣੁ ਚੁਕਾਇਆ ॥

ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ ਭਾਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ ਜੀਉ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੭੨) (72)

79. ਨਾਨਕ ਗੁਰ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੭) (147)

80. ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥

(ਵਾਰ ਸਾਰੰਗ ਮ: ੮, ਪੰ: ੧੨੩੫) (1237)

81. ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਸਬਤੀ ਮਾਈ ॥

(ਜਪੁ, ਪੰ: ੨) (2)

82. ਸਤਿਗੁਰੁ ਮਿਲੇ ਅੰਧੇਰਾ ਜਾਇ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੩੯) (939)

83. ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੧੩) (1013)

84. ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥

(ਸੋਰਠਿ ਮ: ੧, ਪੰ: ੫੯੯) (599)

85. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੩) (943)

86. ਸਬਦ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਡੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੈ ॥

(ਸੋਰਠਿ ਮ: ੧, ਪੰ: ੬੩੫) (635)

87. ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੇ ਅਉਧੁ ਬਾਣੀ ਭਗਤਿ ਵੀਚਾਰੀ ॥

ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੁ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੦੮) (908)

88. ਸਾਚ ਸਬਦ ਬਿਨੁ ਕਬਹੁ ਨ ਛੁਟਿਸਿ ਬਿਰਥਾ ਜਨਮੁ ਭਇਓ ॥

(ਭੋਰਉ ਮ: ੧, ਪੰ: ੧੧੨੬) (1126)

89. ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰ ॥

ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ ॥

ਸਬਦੇ ਨਾਮੁ ਰਖੇ ਉਰਿਧਾਰਿ ॥

ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ: ੧੩੪੨) (1342)

90. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

(ਜਪੁ, ਪੰ: ੮) (4)

91. ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

(ਜਪੁ, ਪੰ: ੮) (4)

92. ਸੋਦਰੁ

(ਜਪੁ, ਪੰ: ੬) (6)

93. The Pauris from Dharam Khand & Sach Khand.

(ਜਪੁ, ਪੰ: ੭-੮) (7-8)

94. ਸਤਿ ਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥

(ਵਾਰ ਕਾਨੜਾ ਮਹਲਾ ੪, ਪੰ: ੧੩੧੬) (1316)

95. 1) ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਦੇਤੇ ਨਹੀ ਬਾਰ ॥

(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰ: ੮੧੬) (816)

2) ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਮੁਕਤਿ ਪਦਾਰਥ ਨਾਥ ॥

ਸਗਲ ਮਨੋਰਥ ਪੂਰਿਆ ਨਾਨਕ ਲਿਖਿਆ ਮਾਥ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ: ੯੨੭) (927)

96. ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰ: ੬੮) (68)

97. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੇਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੮੭) (687)

98. ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਕਾ ਭਲਾ ॥

(ਅਰਦਾਸ)

99. ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ

(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੧੧) (611)

100. ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੇਰਾਈ ॥

ਸਭੁ ਕੁ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥

(ਧਨਾਸਰੀ ਮ: ੫, ਪੰ: ੬੭੧) (671)

101. 1) ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੇ ਪਰੀਲਾ ॥

(ਗੁਜਰੀ ਮ: ੫, ਪੰ: ੪੯੮) (498)

2) ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

(ਬਸੰਤੁ ਹਿੰਡੋਲ ਮ: ੫, ਪੰ: ੧੧੮੫) (1185)

102. 1) ਬਿਬੇਕ ਬੁਧਿ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਪ੍ਰਭੁ ਕੇਰਾ ॥

(ਟੋਡੀ ਮ: ੪, ਪੰ: ੭੧੧) (711)

2) ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸੁ ਪੀਜੈ ॥

(ਕਲਿਆਨ ਮ: ੪, ਪੰ: ੧੩੨੫) (1325)

103. ਗਰੀਬੀ ਗਦਾ ਨੈਮਾਰੀ ॥

ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥

ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥

ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥

(ਸੋਰਠਿ ਮ: ੪, ਪੰ: ੬੨੮) (628)

104. ਨਹ ਬਿਲੇਬ ਧਰਮ ਬਿਲੇਬ ਪਾਪੰ ॥

(ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ, ਪੰ: ੧੩੫੪) (1354)

CHAPTER - IV

SIKH ETHICS

1. ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾਛਾਉ ॥
(ਵਾਰ ਸਿਰੀ ਰਾਗੁ ਮ: 8, ਪੰ: ੮੩) (83)
2. 1) ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੨੪) (1024)
2) ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੇ ਵਾਸੁ ॥
ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥
(ਸਿਰੀ ਰਾਗ ਮ: ੧, ਪੰ: ੫੬) (56)
3. ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੭੦) (470)
4. 1) ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥
ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੭੨) (472)
2) ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
ਕਰਿ ਅਉਗੁਣ ਪਛੋਤਾਵਣਾ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੭੧) (471)
5. ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੬੯) (469)
6. ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਗੀਐ ।
(ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰ: ੫੧੮) (518)
7. ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੇ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥
(ਗਉੜੀ ਬੇਰਾਗਣਿ ਮ: ੧, ਪੰ: ੧੫੬) (156)
8. ਜੀਵਤੁ ਮਰੇ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੦) (940)
9. ਹੰਸ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥
(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੭) (147)
10. ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥
(ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੫੫) (1255)
11. ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧ ਚੰਡਾਰ ॥
(ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੫੫-੫੬) (1255-56)
12. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਹਿ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: 8, ਪੰ: ੧੨੪੫) (1245)
13. ਟੁਟਿ ਪਗੀਤਿ ਗਈ ਬੁਰ ਬੋਲਿ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਦਖਣੀ ਓਅੰਕਾਰ, ਪੰ: ੯੩੩) (933)

14. 1) ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨਾ ਚਲੇ ਸਚਿ ਖਰਾ ਸਚਿਆਰਾ ਹੇ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੨੭) (1027)
- 2) ਮੰਦਾ ਕਿਸੇ ਨਾ ਆਖੀਐ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੭੩) (473)
15. ਐ ਜੀ ਖੋਟੇ ਠਉਰ ਨਾਹੀ ਅਰਿ ਬਾਹਿਰ ਨਿੰਦਕ ਗਤਿ ਨਹੀ ਕਾਈ ॥
(ਗੁਜਰੀ ਮ: ੧, ਪੰ: ੫੦੫) (505)
16. ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੨੫) (25)
17. ਮਨ ਨੀਵਾਂ ਰਹੇ ਮਤ ਉਚੀ ਰਹੇ ॥
(ਅਰਦਾਸ)
18. ਮਨ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੇ ॥
ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੇ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰ: ੨੨੧) (221)
19. ਅਕਲਿ ਏਹੁ ਨਾ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥
ਨਾਨਕੁ ਆਖੇ ਰਾਹੁ ਏਹੁ ਹੋਰੁ ਗਲਾਂ ਸੈਤਾਨੁ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਪੰ: ੧੨੪੫) (1245)

CHAPTER - V

THREE MAJOR CONCEPTS OF SIKH MORAL PHILOSOPHY

1. ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ॥
(ਬਿਲਾਵਲੁ ਮ: ੧, ਪੰ: ੭੯੫) (795)
2. ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ ॥
ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੋਇ ॥
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੫੩) (53)
3. ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
(ਜਪੁ, ਪੰ: ੧) (1)
4. ਏਕੋ ਹੁਕਮੁ ਵਰਤੇ ਸਭ ਲੋਈ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰਨਾ ੨੨੩) (223)
5. ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
(ਜਪੁ, ਪੰਨਾ ੧) (1)
- ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
(ਜਪੁ, ਪੰ: ੬) (6)

6. ਸਚਾ ਹੁਕਮੁ ਸਚਾ ਪਾਸਾਰਾ ਹੋਰਨਿ ਹੁਕਮੁ ਨ ਹੋਈ ਹੇ ॥
(ਮਾਰੂ ਮ: ੩, ਪੰ: ੧੦੪੫) (1045)
7. ਹੁਕਮੀ ਸੁਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥
ਹੁਕਮੀ ਕਾਲੇ ਵਸਿ ਹੇ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੫੫) (55)
8. ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥
(ਆਸਾ ਮ: ੨, ਪੰ: ੪੧੨) (412)
9. ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥
(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਪੰ: ੯੫੪) (954)
ਨਾਨਕ ਹੁਕਮੁ ਬੁਝਿ ਪਰਵਾਣੁ ਹੋਇ ਤਾ ਫਲੁ ਪਾਵੈ ਸਚੁ ॥
(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰ: ੫੦੯) (509)
10. ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰ: ੨੨੭) (227)
11. ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲਿ ਮਰਿ ਜਾਏ ॥ (Physical)
(ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰ: ੩੦੮) (308)
ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥ (Spiritual)
(From 10 Swayyas of Guru Gobind Singh)
ਜੇਹਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ (Moral)
(ਬਾਰਹਮਾਰਾ, ਪੰ: ੧੩੪) (134)
12. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ॥
(ਜਪੁ, ਪੰਨਾ ੧) (1)
13. ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰ: ੧੯੯) (199)
14. ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੭੨) (72)
15. ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ ॥
ਹੁਕਮੇ ਸੇਵੇ ਹੁਕਮੁ ਅਰਾਧੇ ਹੁਕਮੇ ਸਮੇ ਸਮਾਏ ॥
ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨਚਿੰਦਿਆ ਫਲੁ ਪਾਏ ॥
ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੇ ਬੁਝੇ ਸਤਿਗੁਰੁ ਸੇਵੇ ਲਿਵ ਲਾਏ ॥
ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਉਪਰਿ ਤਿਨਾ ਹੁਕਮੇ ਲਏ ਮਿਲਾਏ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੪, ਪੰ: ੧੪੨੨-੨੩) (1422-23)
16. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
(ਜਪੁ, ਪੰਨਾ ੪) (4)
17. ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੭੨) (472)
18. ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੦੯) (609)

19. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੬੨) (62)
20. ਮਹਿਮਾ ਸਾਧਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥
ਮੇਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ ਭਏ ਚੀਤਾ ॥
(ਬਿਲਾਵਲ ਮ: ੫, ਪੰ: ੮੦੯) (809)
21. ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥
ਪਾਛੇ ਲਾਗੋ ਹਰਿ ਫਿਰੇ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥
(ਸਲੋਕ ਕਬੀਰ, ਪੰ: ੧੩੬੭) (1367)
22. ਮੇਲਾ ਬ੍ਰਹਮਾ ਮੇਲਾ ਇੰਦੁ ॥
ਰਵਿ ਮੇਲਾ ਮੇਲਾ ਹੈ ਚੰਦੁ ॥
ਮੇਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥
ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨਾ ਪਾਰੁ ॥
(ਭੈਰਉ ਕਬੀਰ, ਪੰ: ੧੧੫੮) (1158)
23. ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ॥
(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ: ੫੭੦) (570)
24. ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥
ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥
ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੇ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥
(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦ, ਪੰ: ੯੧੯) (919)
25. ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
(ਜਪੁ, ਪੰ: ੩) (3)
26. ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥
ਸਮਝ ਲੇਹੁ ਸਾਧੁ ਸਭ ਮਨਮੰ ॥
ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥
ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥
(ਬਚਿਤਰ ਨਾਟਕ, ਦਸਮ ਗ੍ਰੰਥ)
27. ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ ॥
(ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ ਮ: ੪, ਪੰ: ੧੩੫੪) (1354)
28. ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੇ ਜੀਉ ॥
ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੮) (468)
29. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੇਲੁ ਲਾਗੋ ਸਚ ਬਿਨਾ ॥
(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੮੭) (687)
30. ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੇ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੩੨) (932)
31. ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ੍ਵਾਸੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹੁ ॥
(ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ ਮ: ੫, ਪੰ: ੧੩੫੮) (1358)
32. ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥
(ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ ਮ: ੫, ਪੰ: ੧੩੫੮) (1358)
33. ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੫, ਪੰ: ੫੦) (50)

34. ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿਦਾ
(ਸ਼ਬਦ ਹਜ਼ਾਰੇ ਪਾ: ੧੦) (10)
35. ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥
ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥
ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥
(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੧੯) (1019)
36. ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥
(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੭) (147)
37. ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਉ ਰਾਜੈ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੭੯) (279)
38. ਜੈਸੇ ਗੋਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੫, ਪੰ: ੫੦) (50)
39. ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੭੦) (470)
40. ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੨੬) (26)
41. ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ ॥
(ਭੋਰਉ ਨਾਮਦੇਵ, ਪੰ: ੧੧੬੫) (1165)
42. ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥
ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰ: ੩੮) (38)
43. ਕਈ ਬੇਕੁੰਨ ਨਾਹੀ ਲਵੈ ਲਾਗੇ ॥
ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ ॥
(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੭੮) (1078)
44. ਸਗਲ ਪਰਾਛਤ ਲਾਥੇ ॥
ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਕੈ ਸਾਥੇ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੨੧) (621)
45. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬੁ ਦੇਇ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: ੮, ਪੰ: ੧੨੪੫) (1245)
46. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੪੩) (943)
47. ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ ॥
(ਸੂਹੀ ਮ: ੮, ਪੰ: ੭੫੭) (757)
48. ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੩੭) (437)
49. ਲੋਕ ਵੇਦ ਗੁਣੁ ਗਿਆਨ ਵਿਚਿ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਹਚਉ ਨਾਰੀ ॥
(ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੫, ਪਉੜੀ ੧੬) (16)
50. ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆਂ ਮਾਵਾਂ ਧੀਆਂ ਜਾਣੈ ॥
(ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੨੯, ਪਉੜੀ ੧੧) (11)

51. ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥
ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੨੮) (628)
52. ਚੂੰ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ ॥
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ-ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥
(ਜਫ਼ਰਨਾਮਾ, ਦਸਮ ਗ੍ਰੰਥ)
53. ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੮੬) (286)
54. ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥
(ਵਾਰ ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੯੬) (1096)
55. ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੇ ਏਕੇ ਪਹਿਚਾਨਬੋ ॥
(ਕਬਿਤ, ਦਸਮ ਗ੍ਰੰਥ)
56. ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥
(ਧਨਾਸਰੀ ਮ: ੫, ਪੰ: ੬੭੧) (671)
57. ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੇ ਪਰੀਲਾ ॥
(ਗੁਜਰੀ ਮ: ੫, ਪੰ: ੪੯੮) (498)

CHAPTER - VI

SIKH MYSTICISM

1. ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਸੇਖੁ ਦੁਆਰ ॥
(ਜਪੁ, ਪੰ: ੨) (2)
2. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੇ ਤਿਸੁ ਨਾਲਿ ॥
(ਵਾਰ ਸਿਰੀਰਾਗ ਮ: ੪, ਪੰ: ੮੩) (83)
3. ਸਰਬ ਨਿਰੰਤਰਿ ਆਪੇ ਆਪਿ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੪੧੨) (412)
4. ਏਨ੍ਹਾ ਜੰਤਾ ਕੈ ਵ੍ਹਸਿ ਕਿਛੁ ਨਹੀ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੯) (469)
5. ਨਿਰਮਲ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥
(ਸੂਹੀ ਮ: ੪, ਪੰ: ੭੭੩) (773)
6. ਭੈ ਭਾਇ ਭਗਤੀ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ ॥
(ਗੁਜਰੀ ਮ: ੧, ਪੰ: ੫੦੫) (505)
7. ਚਰਨ ਕਮਲ ਉਰਧਾਰੇ ਚੀਤ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੩੨) (932)
8. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੧, ਪੰ: ੧੪੧੨) (1412)

9. ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੬੦) (60)
10. ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥
(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੩੮) (138)
11. ਜੇਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈਸਾਣੇ ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੩੮) (938)
12. ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੇ ॥
ਗੁਣ ਕਉ ਧਾਵੇ ਅਗਵਣ ਧੋਵੇ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੪੧੪) (414)
13. ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥
ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰ: ੧੫੪) (154)
14. ਬਥੇ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੪੩੩) (433)
15. ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੇ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੪੩੮) (438)
16. ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੯੧) (1291)
17. The Nature of Mysticism by C. JINARAJADASA, II ed. 1934, pp. 44-46.
18. ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨਾ ਜਾਈ ਲਖਿਆ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੯) (469)
19. ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥
(ਵਾਰ ਸਿਰੀ ਰਾਗੁ ਮ: ੪, ਪੰ: ੮੪) (84)
20. ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਨਹਾਰੇ ॥
(ਵਡਹੰਸ ਮ: ੧, ਪੰ: ੫੯੦) (580)
21. ਕੁਦਰਤਿ ਦੇਖਿ ਰਹੇ ਮਨੁ ਮਾਨਿਆ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੪੩) (1043)
22. ਤੂੰ ਜਲਥਲਿ ਮਹੀਅਲਿ ਭਰਿ ਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥
(ਸੂਹੀ ਮ: ੧, ਪੰ: ੭੩੦-੩੧) (730-31)

CHAPTER - VII

MEDITATION IN SIKHISM

1. ਮਨਿ ਜੀਤੇ ਜਗੁ ਜੀਤੁ ॥

(ਜਪੁ, ਪੰ: ੬) (6)

2. ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ ॥ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ ॥ ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥ ਤਨ ਛੂਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ ॥ ਗੁਰਪਰਸਾਦੀ ਜੇਦੇਉ ਨਾਮਾ ॥ ਭਗਤਿ ਕੇ ਪ੍ਰੇਮਿ ਇਨਹੀ ਹੋ ਜਾਨਾ ॥ ਇਸੁ ਮਨ ਕਉ ਨਹੀ ਆਵਨ ਜਾਨਾ ॥ ਜਿਸ ਕਾ ਭਰਮੁ ਗਇਆ ਤਿਨਿ ਸਾਚੁ ਪਛਾਨਾ ॥ ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥ ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਈ ॥ ਇਸੁ ਮਨ ਕਾ ਕੋਈ ਜਾਨੈ ਭੇਉ ॥ ਇਹ ਮਨਿ ਲੀਣ ਭਏ ਸੁਖਦੇਉ ॥ ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ ॥ ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ ॥

(ਗਉੜੀ ਗੁਆਰੇਰੀ ਕਬੀਰ, ਪੰ: ੩੩੦) (330)

3. ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੋ ਗੁਰਮੁਖਿ ਦੇਖੇ ॥ ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੇ ॥ ਸਿਧ ਸਾਧਿਕ ਮਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥

(ਮਾਝ ਮ: ੩, ਪੰ: ੧੨੪) (124)

4. ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ ॥ ਬਿਰੁ ਨ ਰਹਹਿ ਜੇਸੇ ਭਵਹਿ ਉਦਾਸੇ ॥ ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਬਿਰੁ ਨਾ ਰਹੇ ॥ ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੇ ॥

(ਆਸਾ ਮ: ੧, ਪੰ: ੩੫੯) (359)

5. ਇਕਿ ਵਣਖੰਡ ਬੇਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ ॥ ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ ॥ ਇਕ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੇਲੁ ਨ ਧੋਵਹੀ ॥ ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਂਦ ਨ ਸੋਵਹੀ ॥ ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥ ਵਿਣੁ ਨਾਵੇ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਹੋਵਹੀ ॥ ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥

(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੮੪) (1284)

6. ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣਖੰਡ ਵਾਸਾ ॥ ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥ ਜਮ ਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੇ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ॥ ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੇ ਨੇੜੇ ਜਾ ਹੋਵੇ ਦਾਸਨਿ ਦਾਸਾ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੦) (140)

7. ਸੋਚੇ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੇ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ ॥ ਭੂਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੇ ਨਾਲਿ ॥

(ਜਪੁ, ਪੰ: ੧) (1)

8. ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ਤੇਤਾ ਕੜਿਆ ॥ ਬਹੁ ਤੀਰਥ ਭਵਿਆ ਤੇਤੇ ਲਵਿਆ ॥ ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਵੀਆ ॥ ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥ ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਚੁ ਗਵਾਇਆ ॥ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥ ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੇ ਅਹਿਨਿਸਿ ਕਹਰੇ ॥ ਮੇਨਿ ਵਿਗੁਤਾ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥ ਪਗ ਉਪੇਤਾਣਾ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥ ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥ ਵਿਣੁ ਨਾਵੇ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥ ਹਰੇ ਬੇਬਾਣੀ ਮੜੀ ਸਮਾਣੀ ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛਤਾਣੀ ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥ ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੭) (467)

9. ਤਜੇ ਗਿਰਸਤੁ ਭਇਆ ਬਨਵਾਸੀ ਇਕੁ ਪਿਨੁ ਮਨੂਆ ਟਿਕੇ ਨ ਟਿਕਈਆ ॥ ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੇ ਹਰਿ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਪਵਈਆ ॥ ਧੀਆ ਪੂਤ ਛੋਡਿ ਸੰਨਿਆਸੀ ਆਸਾ ਆਸ ਮਨਿ ਬਹੁਤੁ ਕਰਈਆ ॥ ਆਸਾ ਆਸ ਕਰੇ ਨਹੀ ਬੂਝੇ ਗੁਰ ਕੇ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ ਲਹੀਆ ॥

ਉਪਜੀ ਤਰਕ ਦਿਗੰਬਰੁ ਹੋਆ ਮਨੁ ਦਹ ਦਿਸ ਚਲਿ ਚਲਿ ਗਵਨੁ ਕਰਈਆ ॥

(ਬਿਲਾਵਲੁ ਮ: 8, ਪੰ: ੮੩੫) (835)

10. ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮੁ ਸਾਧੇ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ
ਅਧਿਕ ਅਚੰਬੁਧਿ ਬਾਧੇ ॥ ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥ ਹਾਰਿ
ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੇ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ
ਬਨ ਮਾਹੀ ॥ ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥ ਮਨਕਾਮਨਾ ਤੀਰਥ ਜਾਇ
ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੇ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥
ਕਨਿਕ ਕਾਮਿਨੀ ਹੋਵਰ ਗੋਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥ ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ
ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਗਤਾ ॥ ਹਉ ਹਉ
ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥ ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ
ਕਰਿ ਕਰਿ ਰਹਿਆ ॥ ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੇ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨਾ ਗਹਿਆ ॥ ਰਾਜ
ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥ ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ
ਦੁਆਰਾ ॥ ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ
ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕੇ ਲਹਨਾ ॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੪੧-੪੨) (641-42)

11. 1) ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੇ ॥ ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੇ ॥

(ਸੂਹੀ ਮ: ੫, ਪੰ: ੭੩੮-੩੯) (738-39)

2) ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥

(ਵਾਰ ਬਿਹਾਗੜਾ ਮ: ੧, ਪੰ: ੫੫੬) (556)

12. ਨ ਭੀਜੇ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ ॥ ਨ ਭੀਜੇ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥ ਨ ਭੀਜੇ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ
॥ ਨਾ ਭੀਜੇ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ ॥ ਨ ਭੀਜੇ ਤੀਰਥ ਭਵਿਐ ਨੰਗਿ ॥ ਨ ਭੀਜੇ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ
॥ ਨ ਭੀਜੇ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ ॥ ਨ ਭੀਜੇ ਭੋਜਿ ਮਰਹਿ ਭਿਜਿ ਸੂਰ ॥ ਨ ਭੀਜੇ ਕੇਤੇ ਹੋਵਹਿ
ਧੂੜ ॥ ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥ ਨਾਨਕ ਭੀਜੇ ਸਾਚੈ ਨਾਇ ॥

(ਵਾਰ ਸਾਰੰਗ ਮ: 8, ਸਲੋਕ ਮ: ੯, ਪੰ: ੧੨੩੭) (1237)

13. ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੫) (465)

14. ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥

(ਸੂਹੀ ਮ: ੧, ਪੰ: ੭੬੬) (766)

15. ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ ਮਿਲਣੁ ਦੁਆਈ ॥

ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰਾ ਤਉ ਲਉ ਬੀਚੁ ਬਿਖਾਈ ॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੦੯) (609)

16. ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥ ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੇ ॥ ਇਸਹਿ ਮਾਰਿ
ਰਾਜ ਜੋਗੁ ਕਮਾਵੇ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥ ਜੋ ਇਸੁ
ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ
ਧਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ
ਜੀਵਨ ਮੁਕਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ
॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੇ ॥ ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ
ਕਰੇ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥ ਇਸੁ ਮਾਰੀ

ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੁਨਿ ਨ ਧੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ॥ ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥ ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥
(ਗਉੜੀ ਮ: ੫, ਪੰ: ੨੩੭-੩੮) (237-38)

17. ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥
(ਵਾਰ ਕਾਨੜਾ ਮ: ੮, ਪੰ: ੧੩੧੬) (1316)

18. ਸਤਸੰਗਤਿ ਕੇਸੀ ਜਾਣੀਐ ॥ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
(ਸਿਰੀ ਰਾਗ ਮ: ੧, ਪੰ: ੭੨) (72)

19. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੇ ਜਗੁ ਬਉਰਾਨੁ ॥
(ਸੋਰਠਿ ਮ: ੧, ਪੰ: ੬੩੫) (635)

20. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
(ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੩) (943)

21. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਪਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥
(ਨਟ ਮ: ੮, ਪੰ: ੯੮੨) (982)

22. ਜੇਸੀ ਮੇ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ॥
(ਤਿਲੰਗ ਮ: ੧, ਪੰ: ੭੨੨) (722)

23. ਆਦਿ ਗੁਰਏ ਨਮਹ ॥
(ਸੁਖਮਨੀ, ਪੰ: ੨੬੨) (262)

24. ਗੁਰ ਬਿਨੁ ਗਿਆਨ ਨਾ ਹੋਇ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੮੬੯) (469)

25. ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੇ ਦੀਪਾ ॥
(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰ: ੮੨੧) (821)

26. ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੇ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੮੬੮) (468)

27. ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖ ਵੀਚਾਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸਕਾ ਸਭਸੁ ਅਧਾਰੇ ॥
ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੇ ॥

(ਮੁੰਦਾਵਟੀ ਮ: ੫, ਪੰ: ੧੪੨੯) (1429)

28. ੴ (ਜਪੁ) ਓਨਮ ਅਖਰੁ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰੁ ਤਿਭਵਣ ਸਾਰੁ ॥
(ਦਖਣੀ ਓਅੰਕਾਰ ਮ: ੧, ਪੰ: ੯੩੦) (930)

29. ਵਾਹਿਗੁਰੁ ਵਾਹਿਗੁਰੁ ਵਾਹਿਗੁਰੁ ਵਾਹਿ ਜੀਉ ॥
(ਸਵਈਏ ਮ: ੮ ਕੇ, ਪੰ: ੧੪੦੨) (1402)

30. ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੇਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥
(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰ: ੫੧੪) (514)

31. ਵਾਹਿਗੁਰੁ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥
(ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੩) (13)

32. ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤ੍ਰ ਖਾਇ ॥ ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥
ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਖਾਇ ॥
(ਗਉੜੀ ਮ: ੪, ਪੰ: ੧੬੪) (164)
33. ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਨਿਤ ਭੁੰਚਹੁ ਸਰਬ ਵੇਲਾ ਮੁਖਿ ਖਾਵਹੁ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰ: ੬੧੧) (611)
34. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
(ਜਪੁ, ਪੰ: ੪) (4)
35. ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥
(ਸੋਰਠਿ ਭੀਖਨ, ਪੰ: ੬੫੯) (659)
36. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੇਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥
(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੮੭) (687)
37. ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੭੨) (472)
38. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
(ਜਪੁ, ਪੰ: ੪) (4)
39. ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥
(ਸੂਹੀ ਮ: ੧, ਪੰ: ੭੨੮) (728)
40. ਆਨ ਰਸਾ ਜੇਤੇ ਤੇ ਚਾਖੇ ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਖੇ ॥ ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੂ
॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੂ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ ॥ ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ
ਤ੍ਰਿਪਤਾਰੀ ॥ ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ ॥ ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ ॥ ਆਨ
ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ ॥ ਸਾਧ ਸੰਗਤਿ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਆਨ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ
॥ ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ ॥ ਈਹਾ ਊਹਾ ਸਦਾ ਸੁਹੇਲੀ ॥ ਹਰਿਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ ॥
(ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ: ੫, ਪੰ: ੧੮੦) (180)
41. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
(ਜਪੁ, ਪੰ: ੭) (7)
42. ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੯੧) (1291)
43. ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰ: ੯੪੧) (941)
44. ਨਾਨਕ ਸੋਹੰ ਹੰਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ ਸਮਾਹਿ ॥
(ਵਾਰ ਮਾਰੂ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੦੯੩) (1093)
45. ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
(ਜਪੁ, ਪੰ: ੪) (4)
46. ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥ ਹਰਿ ਸਿਉ ਸਦਹੀ ਰਹੈ ਸਮਾਏ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਵਡਿਆਈ ਹਉਮੈ ਰੋਗੁ ਨ ਤਾਹਾ ਹੇ ॥
(ਮਾਰੂ ਮ: ੩, ਪੰ: ੧੦੫੮) (1058)
47. ਸਹਜੇ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥
ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਏ ॥
ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥

ਸਬਦੇ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੇ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥
 ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੇ ਮਾਇਆ ਦੂਜੇ ਭਾਇ ॥
 ਤਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤੇ ਗੁਣ ਭਰਮ ਭੁਲਾਇ ॥
 ਬਿਨ ਸਹਜੇ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥
 ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥

(ਸ੍ਰੀ ਰਾਗੁ ਮ: ੩, ਪੰ: ੬੮) (68)

48. ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੭੮) (1078)

49. ਰਾਜ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

(ਦੇਵਗੰਧਾਰੀ ਮ: ੫, ਪੰ: ੫੩੪) (534)

50. ਬ੍ਰਹਮਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥

(ਸੁਖਮਨੀ, ਪੰ: ੨੭੩) (273)

51. ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥

ਪਰਵਾਰ ਨਾਹੀ ਕਿਸੇ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੭੩) (473)

52. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ ॥

ਦਸਵੇ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੯) (1039)

53. ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

ਗੁਰਦੁਆਰੇ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰ ਦਿਖਾਇਆ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਆਨੰਦ, ਪੰ: ੯੨੨) (922)

54. ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ ॥ ਦਸਵੇ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ ॥

ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ ॥

(ਮਾਰੂ ਮ: 8, ਪੰ: ੧੦੬੯) (1069)

55. ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੁ ਅਕਥੁ ਕਥਾਇਆਥਾ ॥

ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚੁਆਇਆਥਾ ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ: ੧੦੦੨) (1002)

56. ਮੂਲ ਦੁਆਰੇ ਬੰਧਿਆ ਬੰਧੁ ॥ ਰਵਿ ਉਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ ॥

ਪਛਮ ਦੁਆਰੇ ਸੂਰਜੁ ਤਪੇ ॥ ਮੇਰ ਡੰਡ ਸਿਰ ਉਪਰਿ ਬੈਠੇ ॥

ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ ॥ ਤਿਹ ਸਿਰ ਉਪਰਿ ਖਿੜਕੀ ਅਉਰ ॥

ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰ ॥ ਕਹਿ ਕਬੀਰ ਤਾਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ: ੧੧੫੯) (1159)

57. ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥

ਉਪਰਿ ਹਾਟੁ ਹਾਟ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥

(ਰਾਮਕਲੀ ਬੋਣੀ, ਪੰ: ੯੭੪) (974)

CHAPTER - VIII

SIKH COSMOGONY AND COSMOLOGY

1. ਕਰਤਾ ਪੁਰਖ (ਜਪੁ, ਪੰ: ੧) (1)
2. ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਇ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (ਜਪੁ, ਪੰ: ੭) (7)
3. ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ ॥
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥
ਨਾ ਦਿਨੁ ਰੋਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੫) (1035)
4. ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
ਕਵਣਿ ਸਿ ਰੂਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
ਥਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੂਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
ਜਾ ਕਰਤਾ ਸਿਭਨੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
(ਜਪੁ, ਪੰ: 8) (4)
5. ਜੁਗ ਛਤੀਹ ਗੁਥਾਰੁ ਤਿਸ ਹੀ ਭਾਇਆ ॥
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ: ੧੨੮੨) (1282)
6. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
(ਜਪੁ, ਪੰ: ੩) (3)
7. ਸਾਰੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰ: ੧੯) (19)
8. ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
(ਜਪੁ, ਪੰ: ੮) (8)
9. ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੭੨) (472)
10. ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ॥
ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੬) (946)
11. ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥ ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥
ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥ ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੬੬) (466)
12. ਅੰਤਰਿ ਸੁੰਨ ਬਾਹਰਿ ਸੁੰਨ ਤ੍ਰਿਭਵਣੁ ਸੁੰਨਮ ਸੁੰਨ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੩) (943)

13. ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
(ਜਪੁ, ਪੰਨਾ ੧) (1)
14. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥
(ਜਪੁ, ਪੰ: ੫) (5)
15. ਭੇ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦ ਵਾਉ ॥ ਭੇ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੇ ਵਿਚਿ ਅਗਨਿ ਕਢੇ ਵੇਗਾਰਿ ॥ ਭੇ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੇ ਵਿਚਿ ਇੰਦੁ ਫਿਰੇ ਸਿਰ ਭਾਰਿ ॥ ਭੇ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
ਭੇ ਵਿਚਿ ਸੂਰਜੁ ਭੇ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੬8) (464)
16. ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥ ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥ ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤੁ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: 8੬੩) (463)

CHAPTER - IX

SIKH CONCEPT OF CREATION

1. ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥
ਨਾ ਦਿਨੁ ਰੋਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੫-੩੬) (1035-36)
2. ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦਿਸਟੇਤਾ ॥ ਪਾਪੁ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥
ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥ ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥
ਜਬ ਇਸਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥ ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥
ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥ ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥
ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥ ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥
ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਥੁ ਅਕਾਰੁ ॥ ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
ਪਾਪੁ ਪੁੰਨ ਤਹ ਭਈ ਕਹਾਵਤ ॥ ਕੋਉ ਨਰਕ ਕੋਉ ਸੁਰਗ ਬੰਢਾਵਤ ॥
ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥ ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
ਦੁਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖਾਨ ॥
ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੇ ॥ ਖੇਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੇ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੯੦-੯੨) (290-92)
3. See the fourth referenc of the chapter entitled "Cosmogony and Cosmology".
4. ਛਤੀਹ ਜੁਗ ਗੁਬਾਰੁ ਸਾ ਆਪੇ ਗਣਤ ਕੀਨੀ ॥
(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਪੰ: ੯੪੯) (949)

5. ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥ ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੯੩) (293)
6. ਇਹ ਸ੍ਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ ॥ ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ ॥
(ਆਸਾ ਕਬੀਰ, ਪੰ: ੪੮੦) (480)
7. ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥
(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰ: ੯੨੦) (920)
8. ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥
(ਮਾਝ ਮ: ੫, ਪੰ: ੧੩੧) (131)
9. ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੬) (946)
10. ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ: ੯੪੬) (946)
11. ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ ॥
ਮਹਾ ਮਾਇਆ ਤਾਕੀ ਹੋ ਛਾਇਆ ॥
(ਗੋਡ ਮ: ੫, ਪੰ: ੮੬੮) (868)
12. ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੨, ਪੰ: ੧੯) (19)
13. ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਢਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥
(ਮਾਝ ਮ: ੩, ਪੰ: ੧੧੭) (117)
14. ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਿਮੰਡ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੮੪) (284)
15. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
(ਜਪੁ, ਪੰ: ੩) (3)
16. ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੇ ਸਗਲ ਜਗਤੁ ॥
(ਜਪੁ, ਪੰ: ੮) (8)
17. ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
ਓਹੁ ਵੇਖੇ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤ ਏਹੁ ਵਿਛਾਣੁ ॥
(ਜਪੁ, ਪੰ: ੭) (7)
18. ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ੍ਹ ਮਹੇਸ ॥
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
(ਜਪੁ, ਪੰ: ੭) (7)
19. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
(ਜਪੁ, ਪੰ: ੫) (5)
20. ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥
ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੭੬) (276)

21. ਅੰਤ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
(ਜਪੁ, ਪੰ: ੫) (5)
22. ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥
(ਜਪੁ, ਪੰ: ੭) (7)
23. ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
(ਜਪੁ, ਪੰ: ੮) (8)
24. ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੭੫) (275)
25. ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ॥
(ਆਸਾ ਨਾਮਦੇਵ, ਪੰ: ੪੮੫) (485)
26. ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੪੬੩) (463)

CHAPTER - X

JAINISM AND GURU GRANTH SAHIB

1. ਸਲੋਕੁ ਮ: ੧ ॥
ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥
ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥
ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥
ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੋਵਨਿ ਧਾਹੀ ॥
ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥
ਅਠਸਠਿ ਤੀਰਥੁ ਦੇਨਿ ਨ ਢੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥
ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥
ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥
ਲਕੀ ਕਾਸੇ ਹਥੀ ਭੁੰਮਣ ਅਗੋ ਪਿਛੀ ਜਾਹੀ ॥
ਨਾ ਓਇ ਜੋਗੀ ਨ ਓਇ ਜੰਗਮ ਨ ਓਇ ਕਾਜੀ ਮੁੱਲਾ ॥
ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੇ ਗਲਾ ॥
ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੇ ॥
ਦਾਨਹੁ ਤੇ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਬੇ ॥
ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਅ ਮਾਧਾਣੀ ॥
ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥

ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੇ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥
 ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥
 ਨਾਨਕ ਸਿਰ ਖੁਬੇ ਸੇਤਾਨੀ ਏਨਾ ਗਲ ਨ ਭਾਣੀ ॥
 ਵਨੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥
 ਵਨੈ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥
 ਵਨੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨੁ ਦਹੀ ਵਿਲੋਵੈ ॥
 ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥
 ਗੁਰੁ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੇ ਜਿਤੁ ਵਡਿਆਈ ॥
 ਨਾਨਕ ਜੇ ਸਿਰ ਖੁਬੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ ॥

(ਵਾਰ ਮਾਝ ਮਹਲਾ ੧, ਪੰ: ੧੪੯-੫੦) (149-50)

CHAPTER - XI

SHUNYAVADA AND GURU GRANTH SAHIB

1. ਅੰਤਰਿ ਸੁੰਨੁ ਬਾਹਰਿ ਸੁੰਨੁ ਤ੍ਰਿਭਵਣ ਸੁੰਨਮ ਸੁੰਨੁ ॥
 ਚਉਥੇ ਸੁੰਨੇ ਜੋ ਨਹੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੁ ॥
 ਘਟ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥
 ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥

(ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਪੰ: ੯੪੩) (943)

2. ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
 ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥
 ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੋਸੇ ॥
 ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੇਸੇ ॥

(ਰਾਮਕਲੀ ਸਿਧ ਗੋਸਟਿ ਮ: ੧, ਪੰ: ੯੪੩) (943)

3. ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥
 ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥
 ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੇ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥
 ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੇ ਤੇ ਸਾਜੇ ॥
 ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥
 ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੇ ਕਲਾ ਰਹਾਇਦਾ ॥
 ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥
 ਸੁੰਨੇ ਵਰਤੇ ਜੁਗ ਸਥਾਏ ॥
 ਇਸੁ ਪਦ ਵੀਚਾਰੇ ਸੋ ਜਨੁ ਪੂਰਾ ਤਿਸੁ ਮਿਲੀਐ ਭਰਮੁ ਚੁਕਾਇਦਾ ॥
 ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ ਥਾਪੇ ॥
 ਜਿਨਿ ਸਾਜੇ ਵੀਚਾਰੇ ਆਪੇ ॥
 ਤਿਤੁ ਸਤ ਸਰਿ ਮਨੁਆ ਗੁਰਮੁਖਿ ਨਾਵੈ ਵਿਰਿ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇਦਾ ॥

ਸੁੰਨਹੁ ਚੰਦੁ ਸੁਰਜੁ ਗੋਣਾਰੇ ॥
 ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ॥
 ਸੁੰਨੇ ਅਲਖ ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੇ ਤਾੜੀ ਲਾਇਦਾ ॥
 ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ ॥
 ਬਿਨੁ ਬੰਮਾ ਰਾਖੇ ਸਚੁ ਕਲ ਪਾਏ ॥
 ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ ਮਾਇਆ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ॥
 ਸੁੰਨਹੁ ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ॥
 ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ ਸਮਾਣੀ

.....
 ਸੁੰਨਹੁ ਰਾਤਿ ਦਿਨਸੁ ਦੁਇ ਕੀਏ ॥

.....
 ਸੁੰਨਹੁ ਸਪਤ ਪਾਤਾਲ ਉਪਾਏ ॥
 ਸੁੰਨਹੁ ਭਵਣ ਰਖੇ ਲਿਵ ਲਾਏ ॥

.....
 ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ ॥

.....
 ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ ਪਰਗਾਸਾ ॥

.....

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੭-੩੮) (1037-38)

CHAPTER - XII

VISHISTADVAITA AND GURU GRANTH SAHIB

1. ਓ) ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਿਮੰਡ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ: ੮੬੩) (463)

ਅ) ਇਹੁ ਜਗੁ ਸਚੇ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਸਲੋਕ ਮ: ੨, ਪੰ: ੮੬੩) (463)

ੲ) ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ ਪੰ: ੨੮੮) (284)

2. ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰ: ੯੨੦) (920)

3. ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ ॥

(ਗੋਡ ਮ: ੫, ਪੰ: ੮੬੮) (868)

4. ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟਿ ਮਾਹਿ ॥

(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੯੩) (293)

5. ਜੇਤਾ ਸਬਦੁ ਸੁਗਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥

ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੁਜਾ ਕਹਉ ਮਾਈ ।
ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥

(ਆਸਾ ਮ: ੧, ਪੰ: ੩੫੦) (350)

6. ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥
ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥ ਲਖੇ ਨ ਜਾਇ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੭੫) (275)
7. ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥ ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
ਕਬਹੂ ਤਦ ਤੀਰਥ ਇਸਨਾਨ ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥ ਅਨਿਕ ਜੋਨਿ ਭਰਮੇ ਭਰਮੀਆ ॥
ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਵਾਗੀ ਦਿਖਾਵੈ ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥ ਨਾਨਕ ਦੁਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
(ਗਉੜੀ ਮ: ੫, ਸੁਖਮਨੀ, ਪੰ: ੨੭੭-੭੮) (277-78)
8. ਤੇ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੇ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥
(ਵਡਹੰਸੁ ਮ: ੨, ਪੰ: ੫੫੮) (558)
9. ਤਿਆਗੋ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੋ ਦੁਜਾ ਭਾਉ ਜੀਉ ॥
(ਸੂਹੀ ਮ: ੫, ਪੰ: ੭੬੩) (763)
10. ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥
ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥
(ਗੋਂਡ ਕਬੀਰ, ਪੰ: ੮੭੧) (871)
11. ਸਭਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
ਤਿਸਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੬੩) (663)
12. ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥
ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ ॥
(ਬਿਹਾਰਾੜਾ ਮ: ੯, ਪੰ: ੫੩੭) (537)
13. ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ ॥
ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੇ ਠਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ ਕਮਾਨੇ ਮੰਤਾ ॥
(ਧਨਾਸਰੀ ਮ: ੫, ਪੰ: ੬੭੨) (672)
14. ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਿਜ ਗੁਣ ਗਾਈਐ ਜੀਉ ॥
(ਧਨਾਸਰੀ ਮ: ੮, ਪੰ: ੬੯੦) (690)
15. ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੇ ਜਨਾਈ ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥
(ਗੋਂਡ ਮ: ੫, ਪੰ: ੮੬੪) (864)
16. ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੇ ਸਹਸਾ ਨ ਜਾਇ ॥
ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥
(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰ: ੯੧੯) (919)

17. ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟੁ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥
ਅੰਤਰਿ ਮੋਲੁ ਨ ਉਤਰੇ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ ॥
(ਗੁਜਰੀ ਮ: ੫, ਪੰ: ੪੯੫) (495)
18. ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥
ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ॥
ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥
ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥
(ਦੇਵਗੰਧਾਰੀ ਮ: ੮, ਪੰ: ੫੨੭-੨੮) (527-28)
19. ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥
ਚਉਗਿਰਦ ਹਮਾਰੇ ਰਾਮਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ ॥
(ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰ: ੮੧੯) (819)

CHAPTER - XIII

KATEB (THE BOOKS) AND GURU GRANTH SAHIB

1. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
ਤਿਸ ਤੇ ਹੋਇ ਲਖ ਦਰਿਆਉ ॥
(ਜਪੁ, ਪੰ: ੩) (3)
2. ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥
(ਸਿਰੀ ਰਾਮ ਮ: ੧, ਪੰ: ੧੯) (19)
3. ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜੇ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
ਬਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
(ਜਪੁ, ਪੰ: ੮) (4)
4. ਮਿਹਰਵਾਨੁ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨੁ ॥
ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ ॥
ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥
ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੂਧੁ ਰਾਖੇਗਾ ਸਿਰਜਣਹਾਰੁ ॥
ਜਿਨ ਪੈਦਾਇਸਿ ਤੂ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ ॥
(ਤਿਲੰਗ ਮ: ੫, ਪੰ: ੭੨੮) (724)

CHAPTER - XIV

GURU GRANTH SAHIB AND ISLAM

1. Frishta (Briggs), Vol. I, p. 586.
2. Tarikhi-i Daudi (Eliot and Dowson), Vol. IV, pp. 464-65.
3. ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥
ਸੇ ਸਿਰ ਕਾਤੀ ਮੰਨੀਅਨੁ ਗਲ ਵਿਚਿ ਆਵੈ ਧੁੜਿ ॥
ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲੈਨਿ ਹਦੂਰਿ ॥.....
ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥
ਹੀਡਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥.....
ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੇਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥
ਦੁਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੇ ਚਲੇ ਪੀਤ ਗਵਾਇ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੮੧੭) (417)
4. ਬਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥
(ਆਸਾ ਮ: ੧, ਪੰ: ੮੧੭) (417)
5. ਪਾਪ ਕੀ ਜੰਵ ਲੇ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਗੀ ਮੰਗੇ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥
ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੇ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥
(ਤਿਲੰਗ ਮ: ੧, ਪੰ: ੭੨੨) (722)
6. ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥
ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥
ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੇ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥
ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥
ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥
(ਮਾਝ ਕੀ ਵਾਰ ਮ: ੧, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੪੧) (141)
7. "The Baba (Guru Nanak) went to Mecca.
He (The Lord) put on blue clothes.
He had a staff in his hand and *the Book* under his arm.
He carried the bowl and the prayer-mat and uttered the Greatness of God.
He went and sat in the mosque, where the *Hajis* were performing *Hajj*.
When the Baba slept at night, his feet were towards the *Kaaba*.
Jiwan (the Mullah) kicked him with his leg and announced,
"Which heretic is sleeping here ?
How could he be so sinful lying with his legs towards God ?"
He dragged the Guru catching hold of his legs.
A miracle happened, Mecca revolved.
Having been astounded, all bowed down.
All the *Qadis* and *Mullahs* gathered together and began a religious
discourse with the Guru.
He had shown a great miracle and none could fathom its mystery.
They opened *the Book* and asked him who was better the Hindu or the
Mulsim.
The Baba told the *Hajis* that without good deeds both were doomed.
But for the good deed neither Hindu or Muslims will receive honours in the

court of the Lord.

The temporary colour of *Kusumbha* will wash off, when water is poured on it.

They talk ill of each other, where shall *Ram* or *Rahim* stay?

The world has turned Satanic.

The Guru left his wooden sandal at Mecca as his symbol.

People began to worship it.

Wherever one may go, one will find there the reverence for the Guru, who was worshipped in every home, whether it was of a Hindu or a Muslim.

The sun rose, it enlightened the world and could not be concealed.

The lion roared in the jungle and all the animals ran away.

The shining moon could not be concealed in a pot.

From sunrise to sunset, all the world bowed down to him.

He spread his lustre throughout the world.

The Baba (Guru Nanak) went to Baghdad and stayed outside the city.

The Musician *Mardana* accompanied the God-incarnate Baba."

8. ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥

(ਆਸਾ ਮ: ੧, ਪੰ: ੩੫੦) (350)

9. ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਵਤਾਰਾ ॥ ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ: ੧੦੩੭) (1037)

10. ਅਵਲ ਏਕ ਖੁਦਾਇ ਹੈ ਦੋਇਮ ਨਬੀ ਰਸੂਲ ॥ (Islamic Thought)

ਅਵਲ ਏਕ ਖੁਦਾਇ ਹੈ ਦੂਸਰ ਹੋਆ ਨਾ ਰੋਗ ॥ (Guru Nanak's reply)

Make Madine Ki Gosht

11. ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥

ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੪੦) (140)

12. ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥

(ਧਨਾਸਰੀ ਮ: ੧, ਪੰ: ੬੬੨) (662)

13. ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ: ੧੩੮੧) (1381)

14. ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥

ਪਹਿਲਾ ਸਚੁ ਹਲਾਲੁ ਦੁਇ ਤੀਜਾ ਖੋਰ ਖੁਦਾਇ ॥

ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥

ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰ: ੧੪੧) (141)

15. ਬੰਦੇ ਸੇ ਜਿ ਪੰਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਸਲੋਕ ਮ: ੧, ਪੰ: ੪੬੫) (465)

16. ਰਾਹ ਦੇਵੈ ਇਕੁ ਜਾਣੈ ਸੋਈ ਸਿਝਸੀ ॥

ਕੁਫਰਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ ॥

ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੪੨) (142)

17. ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰੁ ਉਸੁ ਗਾਇ ॥

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥

ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥

(ਵਾਰ ਮਾਝ ਮ: ੧, ਸਲੋਕ ਮ: ੧, ਪੰ: ੧੪੧) (141)